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THE UNION SEMINARY REVIEW

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FORTY YEARS OF NEW TESTAMENT RESEARCH.

By Rev. J. Gresham Machen, D. D.,
Princeton Theological Seminary.

The forty years that have elapsed since the founding of the Union Seminary Review have been a period of such activity in the field of New Testament research that even the barest cataloguing of what has been done would exceed the limits of the present article. The most that we can possibly attempt here is a brief characterization of certain tendencies that have been at work.

In the field of textual criticism, there has been tireless activity. The really decisive labors, it is true, were performed prior to 1888; for by the researches of Tischendorf, Tregelles and others the principal documentary materials of textual criticism were made available; and the epoch-making edition of Westcott and Hort, which appeared in 1881, established on a firm foundation the principles of the science and the methods of its application to the New Testament. Nevertheless, there has been work in plenty for more recent scholars to do. No new critical apparatus has, indeed, succeeded in taking the place of Tischendorf's monumental eighth edition: for von Soden's apparatus, despite its undoubted value, suffers from an unsatisfactory method of presentation and is generally felt not really to meet the need; while Casper René Gregory, who might well have accomplished what is required, met an untimely end in the Great War. But if a satisfactory critical apparatus is still lacking, the materials for its production are being collected with an ever-increasing fulness. Best known,

and perhaps most important, of the manuscripts that have been discovered since 1888, is the famous "Sinaitic Syriac" manuscript of the Gospels, discovered by Mrs. Gibson and Mrs. Lewis in 1892; but many other finds, and the collation of manuscripts already known, have greatly enriched the documentary materials which present-day textual critics can use. As for the principles of textual criticism, as distinguished from the materials, the conclusions of Westcott and Hort have by no means been accepted everywhere without question. A somewhat more favorable attitude toward the so-called "Western text" has often taken the place of the almost wholesale rejection which the Western readings received at the hands of the great British editors; and the origin of the so-called "Neutral text" has often been found not in a merely naïve and mechanical process of transmission from the autographs, but in a definite recension. On the whole, however, it may probably be said that so far as the actual reconstruction of the New Testament text is concerned, recent developments are not for the most part revolutionary: the text of von Soden, for example, despite peculiarities here and there, is not so very diverse from that of Westcott and Hort; and in general, the high estimate placed by Westcott and Hort upon the Codex Vaticanus and the Codex Sinaiticus has been vindicated by recent research.

The study of the language of the New Testament has received an important impetus from the discovery of the non-literary papyri. Formerly the Greek language in the Hellenistic age was known for the most part only from the books of the period; but during the past twenty-five or thirty years there have been turning up in Egypt great quantities of private and official documents of various kinds, which are written in the colloquial, as distinguished from the literary, form of the Koiné. The similarities between the language of the New Testament and that of these non-literary documents have shown with increasing clearness that the New Testament is not written in a special Jewish-Greek dialect, but in the living world-language of the Hellenistic age as distinguished from the "literary" language of the period, which is marred by artifi-

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cial imitation of classical models. Enthusiasm for the new materials of study has no doubt led sometimes to exaggerations: the Semitic influence upon the Greek of the New Testament is no doubt greater than Deissmann, for example, is willing to admit; and the fact that the New Testament books are not written in the artificial "literary" Greek of the period does not mean that they are not in a high sense literary in purpose and even in form; the Epistles of Paul, for example, were not intended merely to be read once and then thrown away, as is the case with the private letters that have turned up on Egyptian rubbish-heaps, but are, though arising out of special circumstances, epistles written in the plenitude of apostolic authority for the edification of the Church of God.

Despite such cautions, however, the new materials for the study of the Koiné are exceedingly interesting, and deserve the careful attention which has been paid to them by philologians of the present time. They have not yet been made fully available for New Testament study in any comprehensive lexical work; and the admirable lexicon which Thayer made in 1885 on the basis of Wilke-Grimm remains to this day the best lexicon of New Testament Greek. But the labors of Milligan and Moulton and others have provided an increasing mass of comparative material for the new lexicon whenever it may be produced. In the grammatical sphere, important work has been done, with use of the new sources of information, by Radermacher in Germany, by J. H. Moulton in Great Britain, and by A. T. Robertson in America.

In the sphere of literary criticism, there has been to some extent a tendency to retain traditional views even among those who reject the supernaturalistic account which the New Testament gives of the origin of the Christian religion. Seven of the Pauline Epistles are admitted to be genuine by all except a few uninfluential extremists; and among the disputed epistles not only Colossians, but also II Thessalonians and Ephesians, are on the whole probably gaining in favor. With regard to the Pastoral Epistles the issue is more clearly drawn; the genuineness of those epistles is scarcely accepted by any except those who are in general favorable to early Christian

tradition and to the supernatural origin of Christianity. In Gospel criticism, the Johannine authorship of the Fourth Gospel is of course rejected generally by those scholars who represent the dominant naturalistic point of view; and the avidity with which the exceedingly feeble and ambiguous indications of an early death of the son of Zebedee based on the de Boor fragment have been seized upon by present-day writers at the expense of the strong tradition as to the Ephesian residence of the Apostle constitutes one of the least glorious chapters in the history of modern scholarship. As for the Synoptics, the "two-document theory" still enjoys general favor, with "proto-Luke" hypotheses or the like providing subjects of eager debate. It is generally admitted, however, that the modern solution of the Synoptic problem cannot in itself lead to the desired establishment of the facts about a non-miraculous Jesus; since the supposed legendary accretions must at least already have found a place in the two chief sources upon which our Gospels of Matthew and Luke are rightly or wrongly supposed to be based. It becomes necessary, therefore, to penetrate behind these sources to the materials upon which they in turn may be supposed to be based. An attempt is being made in this direction by the *Formgeschichte* of Bultmann and Dibelius. The ultimate units of the tradition embodied in our Synoptic Gospels, says Dibelius, were not extended narratives or extended presentations of Jesus' teaching, but detached anecdotes or the like. Such sub-literary bits of tradition or legend follow, it is supposed, certain laws that govern their form; by the establishment of those laws the materials embodied in our Gospels may be classified and what is original or early may be freed of later accretions. The advocates of this method of investigation, if we may take Dibelius as their representative, seem to have little hope of arriving at the facts about the real Jesus; because a bit of tradition is early and conforms to the laws governing the class to which it belongs, we must not, according to these scholars, jump to the conclusion that it is historical; in the earliest period, Dibelius supposes, the disciples had such an immediate expectation of the second coming of Christ and the end of the age that they had

no motive for committing to writing what they had seen and heard concerning Jesus. Thus this latest method of investigating the Gospel materials is made the instrument of a far-reaching skepticism. Certainly the arbitrariness of the method seems rather apparent; and the thesis that at the beginning the expectation of the Parousia was so intense as to destroy in the disciples an historical interest with respect to Jesus seems to be assumed rather than proved.

As over against such skepticism with regard to the ultimate sources of information is to be put the "return to tradition" which has appeared here and there with respect to the Lucan writings. A. von Harnack, for example, has in a series of important monographs argued in defense of the traditional view as to the authorship of Luke-Acts; the double work, he supposes, was really written by Luke the physician, a companion of Paul. The same opinion is also held by the distinguished historian, Eduard Meyer, and by a number of other scholars who, like Harnack and Meyer, are as far as possible from accepting the supernaturalistic account of the origin of Christianity which the Lucan writings contain. Certainly the conclusion of these scholars with regard to the question of authorship stands in sharp antinomy with their rejection of the supernatural; and it is no wonder that the majority of those who reject the supernatural content of Luke-Acts still deny that it could have been written by a man who stood so close to the events as did Luke the companion of Paul. But just because the naturalistic presuppositions of Harnack and Eduard Meyer are so contrary to the Lucan authorship of the books, their acceptance of that view of the authorship may help to show how strong is the evidence for it in the sphere of literary criticism.

If we turn now from such questions of New Testament introduction to the central historical problem of the origin of Christianity, we find that that problem has in recent years often been approached through a consideration of the Apostle Paul. The genuineness of the major Epistles of Paul is recognized by all historians worthy of serious consideration; we have in these Epistles, therefore, a fixed starting-point in all con-

troversy. There is also a certain measure of agreement regarding the contents of the Epistles; the religion of Paul, which the Epistles attest, is a definite historical phenomenon about the character of which agreement is attainable even by those whose own views about religion are as diverse as possible. The religion of Paul was plainly a religion of redemption: Jesus of Nazareth, according to Paul, was a heavenly being who came voluntarily to earth for the salvation of men, accomplished deliverance by His death and resurrection, and is the object of religious faith for all those who belong to Him. How did this religion of Paul arise; and in particular how arose the view regarding Jesus of Nazareth upon which it was based?

This question has been answered by historians who proceed from a Ritschlian background by means of the familiar distinction between religion and theology; Paul's religion, they have maintained, was derived from Jesus, but his theology was the expression of that religion in the (now obsolete) forms of thought that were proper to that age. Jesus, according to the Ritschlian historians, did not work miracles, and did not transcend the limits of humanity. He did not, moreover, present Himself as the object of faith, but rather sought to lead men to have faith in God like the faith which He Himself had. His disciples caught from Him the contagion of His filial piety, and Paul in turn caught the same contagion from them. But Paul was obliged to express his debt to Jesus in a doctrine of redemption and of Jesus' own person which was derived from sources with which Jesus Himself had little or nothing to do. Thus in the depths of his religious experience, according to the Ritschlian historians, Paul was a true disciple of Jesus, but his theology marks a serious decline from the pure gospel of divine fatherhood which Jesus Himself preached.

This solution of the problem was attacked by W. Wrede in an important little book on Paul which appeared in 1904. Religion and theology in Paul, Wrede observed, belong together; it is not in connection with any mere following of Jesus' example or obeying of Jesus' commands, but in connection with the doctrine of redemption that Paul's religious life

runs full and free. But since, according to Wrede, we cannot possibly suppose that there ever existed upon this earth a supernatural Redeemer such as Paul supposed Jesus to have been, Paul's knowledge of the real, purely human Jesus must have been very slight; and the whole edifice of the historic Church, being based so largely upon Paul, cannot be based upon Jesus. Thus, according to the logic of Wrede's view, Paul rather than Jesus was the true founder of the Christian religion as it has always been known through all the history of the Christian Church.

But if the religion of Paul was not derived from Jesus, whence was it derived? Here opinions diverged. Wrede himself supposed that Paulinism was derived from the pre-Christian Jewish doctrine of the heavenly Messiah, such as it is attested to us, for example, by the Ethiopic Book of Enoch. But the dominant tendency is to have recourse rather to the syncretism of the Graeco-Roman world. Thus the essentials of Paulinism, it is supposed, including Paul's view of Jesus, were derived not from pre-Christian Judaism, but from the pagan religion of that day.

Was Wrede right as over against the older "Liberalism"? The true answer is that he was both right and wrong. He was right in holding that Paul's religion was not derived from the purely human Jesus of modern naturalistic reconstruction; but he was wrong in holding that such a purely human Jesus was the Jesus who actually lived in Palestine and died upon the cross. Paul's religion was based upon the historic Jesus—about that the "Liberal" opponents of Wrede's radicalism were right—but the historic Jesus was not the mere teacher of righteousness reconstructed by modern historians, but the divine Redeemer whom the Epistles of Paul presuppose.

Such a solution of the problem would seem to lie ready to hand. But it involves of course an acceptance of the supernatural, and that stupendous step modern naturalistic historians are not willing to take. Thus the "quest of the historical Jesus" goes busily on.

That quest has thus far resulted in failure. Twenty or thirty years ago it was indeed thought by many to be over.

The "Liberal" historians were engaged in presenting the "results" of modern criticism in the form of more or less elaborate biographies of the great prophet of Nazareth who proclaimed the fatherhood of God. Earnest efforts were made to make of that great prophet a living figure on the pages of history; vigorous attempts were made to exhibit as conceivable the facts of His inner life. At last, it was thought, the unfortunate dogmatic accretions had been removed from the figure of Jesus; now at length we had found in Jesus no cold abstraction, no mythical second Person of a metaphysical Trinity, but a true man, whom, without theology or metaphysics, we could reverence and love.

But alas for human hopes! The critical principles which had removed the supposed theological accretions from the Gospel picture were found to attack much of what had been supposed to stand firm; and the purely human Jesus was found to contain at the very centre of His being a psychological anomaly due to His lofty claims. Vain have been the efforts made by adherents of the older Liberalism to check the progress of a skepticism only too clearly involved in the principles with which that older Liberalism went to work. Actual denial of the historicity of Jesus has indeed met little favor; but what sort of person Jesus really was must, we are told, remain hidden from the gaze of modern men. Thus Rudolf Bultmann, for example, despairs of producing anything like a biography of Jesus or of penetrating to the facts of His inner life. A comparison of Bultmann's little book on "Jesus", with the popular presentations of twenty years ago, will well serve to indicate the trend of the times. Gone is the enthusiasm with which the Jesus of naturalistic reconstruction was held up to the affection and the emulation of men. In popular preaching in America, indeed, that Jesus still holds sway—that Jesus who was "God" simply because He was true man, that Jesus who can be called not "the Lord" but "the Master", that optimistic proclaimer of the fatherhood of God and the brotherhood of man. But among scholars such a figure is with greater and greater thoroughness being erased from the pages of history. Now that the supernatural Jesus of the New

Testament has so widely been given up, modern historians despair of any certainty as to what sort of figure is to be put in His place. It is perhaps hardly too much to say that the last forty years in New Testament research have witnessed the rise and fall of "the Liberal Jesus".

The weariness of approaching bankruptcy seems to have fallen, then, upon the modern investigation of the life of Christ and of the beginnings of Christianity. Twenty-five or thirty years ago there was an influx of new enthusiasm in the rise of the so-called "history-of-religion" school. The method of comparative religion, which had previously been practiced in the Old Testament field, was applied with a new thoroughness by Gunkel and others to the New Testament. A host of willing workers took up the slogan: the origin of Christianity was not to be found in Judaism alone or in the teaching and personality of Jesus, but in the surrounding pagan world; religious ideas and practices are transmitted not merely through the medium of books, but in a mysterious sub-literary realm where diverse peoples and nations become one. Thus primitive Christianity, it was supposed, was truly a syncretistic religion; it showed its true worth not by an aloofness from the surrounding world, but by the assimilation and remodeling of what it received.

The "history-of-religion method", so hostile to the supernaturalistic view of Christianity, was scientific in aim; but underlying it there was perhaps something profounder than a purely scientific impulse. Men sought to understand the human phenomenon of religion in order that from their new vantage ground of scientific detachment they might make that phenomenon a help rather than a hindrance to that self-development of humanity which is the goal of modern effort. If such was the purpose, it seems not to have been attained. The substitution of an abstraction called "religion" for the exclusive devotion to one particular religion called Christianity has brought but cold comfort to the human heart.

Into that cold world of scientific detachment there has come in recent years in Germany the imperious tones of a new message—a new message that addresses itself to the soul of every

man. It is the message of Karl Barth and Thurneysen and Gogarten and Brunner and other exponents of the so-called "theology of crisis". Barth's famous commentary on Romans is a commentary of a kind strange to the modern world. Not the message of Romans to men of long ago, but its message to men of today, is the subject of this strange exposition of the Apostle's words. Many readers hold up their hands in horror. The long battle for grammatico-historical exegesis, they say, seems to have been fought in vain; we are sinking back into the "pneumatic exegesis" dear to allegorizers of ages long gone by. For such criticism we are not without sympathy. The "Epistle to the Romans" of Karl Barth is certainly a very strange book, and the Apostle Paul would probably be amazed if he could know that it purports to be an exposition of what he wrote regarding the way of salvation to the Roman Church. But as over against his critics Barth has undoubtedly a certain measure of right on his side. A grammatico-historical exegesis so perverted as to involve aloofness of the exegete from his subject-matter has given us at the most but an external and mechanical comprehension of what the Bible says. Only the man who comes to the Bible with the despairing question of his own soul, with the question, "What shall I do to be saved?" can really understand the Word of God. That much insight at least is conveyed by the strange commentaary of Karl Barth.

It would indeed be a great mistake to regard the Barthian teaching as a real return to the gospel of the Lord Jesus Christ. There are, indeed, in it profoundly evangelical elements. The awful transcendence of God, as over against the pantheizing teaching of Schleiermacher and of great sections of the modern Church, the stupendous gulf between the world and God that is found in sin, the necessity and the all-sufficiency of divine grace, the rejection, as profoundly un-Christian, of the boundless modern "tolerance" and indifference in the religious sphere, the necessity above all of hearkening not to human experience, but to God's Word—these are truly Christian convictions in the teaching of Brunner and Barth. But on the other side is to be put the strange epistemology of the

Barthian school, which makes us wonder whether these men are not in danger of falling into a skepticism even more complete than that against which they are protesting in the modern world, and the strange indifference to questions of literary and historical criticism with regard to Jesus Christ, an indifference so great that even Bultmann, with his extreme skepticism in the historical sphere, can apparently be regarded as a real member of the Barthian school.

What can be said at any rate is that the Barthian movement, with the remarkable influence that it is attaining among the youth of Germany, has at least thrown the religious world into a state of flux. That fact is only one indication more of what we have already observed—that after the rejection of the New Testament account of the origin of Christianity modern naturalistic historians have not yet been able to put anything in its place. The most imposing effort in this direction, perhaps, was the "Liberal Jesus" of twenty-five or so years ago. But confidence in that reconstruction has today been undermined. It looks, therefore, as though modern naturalistic criticism of the New Testament were on the verge of bankruptcy. The Christian religion is certainly an important historical phenomenon. How did it come into being? The New Testament has a definite answer to that question. Christianity, according to the New Testament, is based upon the supernatural person of Jesus Christ. But if that answer is to be rejected, what is to be substituted for it? Modern naturalistic criticism has not been able to agree upon any answer.

Upon that fact some hope for the future may reasonably be based. It is unsatisfactory from the scientific point of view to leave the mighty edifice of the Christian religion hanging in the air, and it is unsatisfactory also to the human heart. It may be that in the scientific impasse to which modern naturalistic criticism has come there may be those who will call in question the naturalistic presuppositions which have led us into such a state; it may be that the naturalistic historians, despite all their brilliancy, may prove to be on the wrong track and that Theodor Zahn, with the other "conservative" scholars of our time, may prove to be on the right track after

all; it may be that even in the face of modern skepticism there may be those who will say, not to the reduced Jesus of naturalistic reconstruction and not to the vague figure of a Christ whom every race and every generation is free to interpret for itself, but to the mighty Saviour presented in the whole Word of God: "Lord, to whom shall we go? thou hast the words of eternal life."

THE PRESENT STATE OF OLD TESTAMENT CRITICISM.

By Rev. Edward Mack, D. D.,
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The Editor's request for an article on this subject meets, it must be confessed, with a hesitant and diffident response, not because of any lack of importance or timeliness in such a discussion, but only because of the difficulties necessarily involved. So wide a field of Biblical literature and controversy cannot be presented in a cursory magazine article with more than remote approach to adequacy. Such a discussion also requires so much of technical statement and so much of assumed familiarity with fairly useless hypotheses and speculations, any writer must shrink from so harassing a kindly disposed reader. And then, too, it is no longer possible to speak of Old Testament "Criticism" as of one, but in reality of "Criticisms", as of very many. In the countless shifts of the group of varied gentlemen somewhat undservedly known as Old Testament "critics" (*i. e.,* judges) there is found a mental agility comparable to the muscular alertness of a certain parasitic and aphanipterous insect. When overtaken in one theory they readily escape to another. The unity of the critics is still a dream. A criticism without prospect of a new theory is not better than potato without salt, or lips without ruby or pearl. It hath then no longer enchantment, no charms to soothe the

Unitarian breast. For what are new editions, but opportunities to change theories!

Realizing fully these handicaps, the writer will try to treat only of outline facts and most distinctive theories, and to be as monosyllabic as is possible when handling such an elaborated, animadverting, hypothetical, hyperspeculative subjectivism.

Just after the middle of the eighteenth century a French physician published an interesting "discovery" in the Book of Genesis: that the names of God, Elohim and Jehovah, indicate the existence of two documents or sources. But Dr. Astruc did not attack the Mosaic origin of Genesis: he only suggested that Moses used these two existing and different sources.

His "discovery" was promptly taken over by German critical students and carried through many stages of development with some reactions and many revisions and a new "discovery" or two, until there was evolved toward the close of the nineteenth century, after a century of discussion and minute analyses, the so-called and well-known "Wellhausen Theory".

Professor Wellhausen first taught in Göttingen as a heterodox theologian and afterwards in Marburg as an orthodox member of the philosophical faculty. His advanced theory gained wide advertisement through his contribution to the Ninth Edition of the Encyclopaedia Britannica of its article on the "History of Israel". This article proposed such radical readjustments of the Canonical records of the Old Testament and of its face-value and sequential history, some clear statement of the author's own principles and conclusions in the field of criticism became necessary. This necessity was met by the publication of his most readable and interesting "Prolegomena to the History of Israel", a book which marked a new epoch in Old Testament Criticism.

Wellhausen's theory in brief is as follows: None of the Pentateuchal literature is from Moses, unless *possibly* the Ten Commandments, and then only their first sentences—the so-called "Ten Words". No other parts are earlier than the period of Solomon. The Book of Deuteronomy dates from about

the year 621 B. C., being the transition stage from the old patriarchial and local worship to the elaborate Levitical ritual, which latter originated in the time of the Babylonian Captivity and the Return and Restoration, being brought into final form, and combined with earlier legal and historical documents, by some one, let us say Ezra, about 444 B. C. First, there were the patriarchial institutions and forms of worship, then the prophetical influence prevailed, and finally there was the highly elaborated Levitical, or priestly, system, with the priest supreme.

This fine evolutionary adaptation of the Old Testament laws and literature made by Wellhausen gained rapid and widespread popularity in Germany, but more especially in Great Britain and among liberal American scholars, and remains today the general and popular form of Old Testament criticism and interpretation, which is run into our critical Old Testament histories and other text books, and purveyed through our colleges and high schools. A closely imitative and antiquated emergence of the Wellhausen theory within this year will be found in Miss Czarnomska's "Authenic Literature of Israel", a book without merit of originality or authority.

But, in fact, many of the fundamental features of this fine and bold scheme have years since been invalidated and have passed into disrepute. Indeed, the Wellhausen adaptation had never been at any time in full possession of the critical field. Another school of criticism had always disputed its claims, that school of which August Dillmann and Rudolf Kittell were the notable leaders. This was a moderate or mediating school, and back toward it more recent critical theories have been trending.

The crucial point of difference between the Wellhausen and Dillmann camps had to do with the time of the origin of the Priestly, or Levitical, system and literature, or its relation to the prophetical Book of Deuteronomy. Wellhausen had placed the beginnings of the Levitical literature in the Babylonian Exile, with the so-called "Law of Ezekiel", chapters 40-48, as the initial development, or "missing link", in the evolution,

with Ezra and Nehemiah completing the development in the tensely legalistic period of the restoration; whereas the more moderate school held to the older view of a ritual development before the palming off of Deuteronomy as Mosaic in 621 B. C. With Wellhausenism the legal system was the highest and final development. With the more moderate critics Deuteronomy appeared better as a spiritual and prophetical reaction from an earlier legalism. The modern recession of higher criticism of the Pentateuch has had to do with this very point.

There were always certain difficulties in the way of the Wellhausen notion that the Mosaic ritual law, from Exodus 25 through Leviticus and including many chapters of Numbers, was a narrow and legalistic development of the postexilic days. And these difficulties remain just as clearly in our view today as they were in the view of the older scholars who went before Wellhausen, and in the view also of those who opposed him. Since they have had quite practical bearing on more recent changes and drifts of opinion, it is worth our while to specify one or two of these difficulties.

Wellhausen's theory laid him under the necessity of revising the whole of the Old Testament narrative. Now Moses is quite a prominent figure in the Bible as well as in world history. But whoever essays to enter into the house that Wellhausen built must lift his eyes to read on the main gate's lintel this legend: "Who enters here, cuts Moses out. Bring your best scissors!" Moses, as this learned German opined, was not indeed the son of ancient Jochebed, but was conceived by Hebrew fictionists, enveloped for centuries in the womb of growing legalism, came to birth in postexilic days, to be wet-nursed by Ezra. The good old priests of early days must be laid as whole burnt offerings on this great, brazen altar of Wellhausen. Dear old Eli, if he ever was at all, was a rough old Israelite, adopted long centuries afterward into the Aaronic family and invested with priestly robes by some generous Deuteronomic scribe of 585 B. C. or thereabout. Let us receive our consolations also from the kindly heart of Herr Critic Wellhausen. He has saved for us the pious skin of our Aaron;

for does not this criticism tell us that he really made no golden calf at Sinai? Some unkind legalist of another millennium put that thing over on him. Now there really are some who call this Wellhausenism "criticism". There are others so old-fashioned as to regard it as old-fashioned dishonesty.

In addition to rewriting the history of the Hebrews, this theory discredits the best known and most loved of Hebrew heroes. David was no lineal prince of Judah, but a Jerahmeelite buccaneer. He joins the wraithy company of Abraham and Moses. He did not set up the worship of Jehovah under Aaronic priest at central altar accompanied by chorusing Levite song. Solomon did not centralize the worship around a noble temple built after the similitude of the Tabernacle, for there had never been a tabernacle, nor an Exodus, nor wilderness wandering, nor a twelve-son family of Jacob. Hezekiah could not reform the worship and life of Judah around a central sanctuary at Jerusalem, since such centralization was not to be the "Law of Moses" until a century later under Josiah. All of these things were imagined of these men by later chroniclers. Such mutilations of record put their strain not on faith, but on our common sense.

The Wellhausen theory took over from earlier theories an elaborate system of literary analysis, which assigned not only chapters but verses, not only verses but fragments of verses, to various authors or documents. The fourteenth chapter of Exodus, for example, has its thirty-one verses divided into twenty-three sections, ascribed to at least four authors, not less than six of these verses split into two or three authorships, and all the complex splices blended into a wonderfully lucid and harmonious narrative. Wellhausen literary analysis requires for its scientific invasion of the Pentateuch not less than sixteen different editorial contributors. Now the queer part of all this wonderful discernment of our critics is that while they can discover dozens of very diverging contributors, they are not able to offer what is, even to themselves, a satisfactory separation of the two ancient and originally discovered documents, the Elohist and the Jehovist, one from the other. Dr. James

Orr, in his "Problem of the Old Testament", has presented this dilemma of the critics in a chapter, which has never yet been answered. Here is the absurdity: these modern magi, who are able to divide J into fractions and E into layers, cannot separate the already separated from each other. On the one hand there is the divisibility of J and the divisibility of E, while on the other hand there is the indivisibility of J and E. Such a criticism might be taken as a pious joke, if it were not an impious sacrilege. And such a contradiction in the literary analysis of criticism has had much to do with the return of more moderate views.

The Wellhausen theory failed, still further, to give due consideration to the conservatism of the Jew, which has held fast to the institutions of his religion for two thousand years, has preserved the consonantal text of the Hebrew Bible intact, letter for letter, for an equal length of time, has maintained the genealogy of his family and his family names unchanged through nearly a hundred generations, and yet raised no protest when Ezra forced upon him as ancient something about which his fathers knew nothing. The skeptical Jews of Jeremiah's day were in no mood to accept a forged Deuteronomy as of Mosaic authority, when its commands ran so strong against the current of their own selfish living. Such a self-evident reason has led later criticism to accept an earlier date for Deuteronomy, this older book having disappeared and been recovered in the days of Josiah. Professor Welch suggests that the book has much in common with the age of Solomon. Criticism must now regard much of the ritual system of the Pentateuch, not as of Babylonian or even later origin, but as of ancient origin. Sellin, in the third edition of his Introduction, holds that much of the priest-code (Exodus 25 through Leviticus) is to be considered as among the oldest Pentateuchal material.

This fine theory of the late development of the Hebrew Literature and legislation does not reckon with archaeology and comparative history. No monumental evidence of this remarkable evolution and its various stages has of course ever been

found. History and archaeology supply a much more ancient setting for the Old Testament story than the literary critics are willing to concede. Archaeologists have a way of leaning toward conservative interpretations. In their researches they have found a fine background for the Old Testament just as it is. And today the archaeologist is having his inning. The literary and analytical critic has not been able to gather from the driftwood of archaeology enough debris to raft a fat rat from a sinking ship. The spade in Palestine and elsewhere has a remarkable way of digging up nothing which contradicts the Old Testament record; but on the contrary only confirmations. In very recent years a number of books such as Naville's "Higher Criticism in Relation to the Pentateuch", Gaster's "The Samaritans", A. T. Clay's "Empire of the Amorites", and "A Hebrew Deluge Story in Cuneiform", Peters' "Bible and Spade", and others have shown a decided revulsion from the Wellhausen theory. It may now be assumed as almost axiomatic that the progress of archaeological research in Bible lands must mean a recession in the radical theories of literary analysis, the popularity of which has been suffering a marked diminution within the last two decades.

Reference has been made in the preceding pages to the value of Professor A. C. Welch's "Code of Deuteronomy", as indicating the trend toward a saner view and a more conservative dating of the Mosaic legal codes. He has clearly indicated the irresistible probabilities against the forging of Deuteronomy in the days of Josiah and Jeremiah, and the evident necessity of assigning it to an older date. Now this conclusion is fatal to all the critical theories, both Wellhausen's and those preceding him, from the time more than one hundred years ago when De Wette "discovered" Deuteronomy as the "book of the law of Jehovah given by Moses", which Hilkiah discovered during the repairing of the Temple in 621 B. C. By such a conclusion Wellhausenism becomes worthless, and the school of Dillman and Kittell is heavily discounted. In his more recent appendix to "Genesis" in "The Study Bible", Dr. Welch confesses that the J and E division of Genesis is an hypothesis

which has not been proved, although it has been found useful in explaining some of the literary problems of Genesis. He also advises caution about assuming P (the priest-code) as an independent and complete document, which Ezra combined with JE. In short, after fifty years of the popular supremacy of the Wellhausen theory, this Scotch teacher and author suggests that it may be a "pure guess" and "a very unlikely guess".

Reference was also made to Professor Sellin's Old Testament Introduction, of which the third edition in English translation appeared two or three years ago. This volume is one of the most decided of recent revulsions from the old evolutionary hypothesis, and its author is, just now, Europe's leading Old Testament critic. Professor Sellin, as has already been indicated, holds that much of the material in the priest-code, which, according to Wellhausen, was the last development in the Pentateuchal evolution, is in reality to be considered of ancient origin. He offers the unique suggestion that the various codes once existed in parallel columns, as it were, like to Robinson's Harmony of the Gospels, in an old book of worship, one column or the other being read in the public services, according to the taste or the geographical location of the reader. If there be *any* truth in what Sellin says, then there was none at all in what Wellhausen said.

The limits of this article do not permit further elaboration. It must not be supposed that criticism in very recent years has returned to conservative positions, for it is still radical and speculative beyond reason or warrant. But it is true that there has been a vigorous reaction from the daring and fictional notions of Wellhausen. It can be accepted as an assured fact that the foundations of criticism, upon which Charles Foster Kent and his associates built up their varied and voluminous publications, have to a considerable degree been discredited, and undermined beyond the point of safety. Unfortunately, these publications have been popularized for the training of young people, and so have passed into wide use in our schools and colleges. It is nothing less than a moral disaster that such

instruction and influences, based upon unsound theories, can never be recalled nor overtaken.

A minor, but noteworthy, incident in the recession of radical criticism is its changed attitude toward the Pentateuch as the Jewish arrangement of the earliest Old Testament books. A generation ago we heard only of the "Hexateuch", the combination of Joshua with the preceding five books being an axiom of criticism. Scholarship has now returned to the old Jewish classification, the Book of Joshua having slipped back into its proper place with the succeeding historical books. An interesting anomaly of this part of the critical theory is that their oft cited "Deuteronomic revisions" never applied to the earlier books, particularly Genesis. Now why did not the *zealous* Deuteronomists revise Genesis as well as Joshua and Judges? We are the rather inclined to infer that the ancient recorders understood well that Genesis was more ancient than Deuteronomy, and that the Deuteronomic evidences are in Joshua and succeeding books, for the evident reason that the events recorded in these books transpired after Deuteronomy and were influenced by it. In his early years the writer of this sketch spent many days in the critical study of Wellhausen's analysis of the Hexateuch, love's labor lost, for now we have no more a Hexateuch. That ghost walks no more to stir the fears of timid student souls.

In the attitude of criticism toward the Book of Isaiah there has been little change except that of further advance into radicalism. There are no longer just two and only two Isaiahs, the first Isaiah and Deutero-Isaiah. Criticism has uncovered a host of Isaiahs. The first part of the book (chapters 1-35) is no longer a unity from the great prophet's pen. Chapters 24 to 27 are an apocalypse from the days of Alexander, full four hundred years later than Isaiah, other chapters being also of exilic or postexilic origin. Then, the old-time Deutero-Isaiah (chapters 40-66) has now become four or more Isaiahs, and the once-known one "Great Prophet of the Exile" has burst into fragments. The writer of this article saw early in his student days that the idea of an exilic Second Isaiah was

a myth, for many of these chapters are unmistakably Palestinian. The guileless and complacent smart-aleck, who now talks about the Isaiah of Hezekiah's day and the Deutero-Isaiah of the Exile is in reality not a fine scholar, but a very dumb creature. "Real Criticism" has strung out a thin line of Isaiahs from 740 to 160 B. C. *Miraculum miraculorum!* If a man *must* be a higher critic, he should be required to keep up with the procession. In his contribution to the Harper Memorial Volume, Charles A. Briggs ventured a novel theory: that Deutero-Isaiah consists, like the Genesis of Astruc, of two documents, a Daughter of Zion document and a Servant of Jehovah document, interwoven by a later editor. But this fine bait caught no fish; not even a sucker rose to it. Sellin, on the other hand, climbed to more conservative ground, claiming at least half of the book for the historical Isaiah. Two mutilations of the book in rather popular literature claim passing notice. George Adam Smith's effort, in his "Expositor's Bible" volume, to arrange the chapters according to the radical critic's age assignment, changed an otherwise charmingly written book into a crazy quilt affair. And Professor Moffatt's readjustment before translation of chapters and verses according to one of many radical manipulations made his work confusing for practical readers, and was one of the contributing causes to the general failure of a very interesting Old Testament translation. In view of all this semi-insanity of mangling critics, this writer needs to present no apologies for his conservative adherence to the unity of Isaiah. If some aspiring young neoquester must have a dismembered Isaiah, let him first ask himself "which dismemberment shall it be"?

Radical views as to the age and authorship of the Psalms will always be with us, for in this book we have a literature giving expression to general and universal experience, which any critic can subjectively argue into any age. Perhaps such radical criticism reached its lowest depths with Cheyne, who reduced the whole collection, with an exception or two, to Persian and Maccabaean ages, chiefly the latter. That was the low ebb. Eiselen, Kirkpatrick, Briggs and many others have

taken more conservative ground. A recent curious outbreak was the Oxford symposium of lectures, chaperoned by Professor D. C. Simpson, in which the Psalms are hooked up with and interpreted by Babylonian and Egyptian ditties and musings. The fancy that the Psalms are of very late origin must now be definitely abandoned. One of the freaks of Wallhausen and his followers was their determination to reduce all of the great literature to a much later date than it claims for itself, with the purpose, of course, of robbing it of Divine origin and authority. In other parts of the Old Testament, as in the Psalms, this radical discounting by the radicals has in its time been discounted by the sober judgment and the wider information of recent years.

Nevertheless it must be confessed candidly and faced honestly that a large proportion of our own ministers are accepting the general outline of this popular critical propoganda, which in reality saw its best days many years ago, but still holds that place of influence into which it pushed itself in our popular literature. Not infrequently it has been my misfortune to hear in our own Church the suave and honied plea that the radical criticism has "saved the Old Testament for us" and that it "has explained away the errors and found solutions for the problems of the Old Testament". If we believe in the Divine authority and truthfulness of these ancient books, how can we also believe in a criticism which denies this Divine origin and also flaunts in our face the untruthfulness of the narrative? As an illustration, Deuteronomy makes the clear and confident statement, "Moses wrote this law" and "Moses made an end of writing all the words of this law in a book", whereas criticism asserts that some men, or group of men, concocted this book in 621 B. C., eight hundred years after Moses. Certainly a falsehood is out somewhere, and we can be confident that it will not be found in Deuteronomy. How can a criticism be beneficent and saving, when it repudiates, falsifies and destroys! An all too frequent attitude toward criticism is the apologetic and submissive. Too many of our own household are now in a state of compromising and soft-

soaping toward a group of theories, which are hostile to our faith, and many of which were in scientific discard before these brothers so sweetly swallowed them. We are reminded again of those oft-quoted and apt words ascribed to the old arch-critic, Wellhausen himself: "I always knew that the Old Testament was a lie, but I never attempted, like the Scotch, to make God the author of it." The present attitude toward radical criticism is too much of a supine and unwarranted condoning. There has not been a time in the past hundred years when the integrity of the Old Testament may be maintained, and its great messages and declarations proclaimed at their face value, more confidently and with sounder reason than in these good days of ours.

ORIGIN AND GROWTH OF THE ORGANIZED WOMEN'S WORK OF THE SOUTHERN PRESBYTERIAN CHURCH.

By Rev. Egbert W. Smith, D. D.,
Secretary of Foreign Missions.

Few people have any conception of the immensity of the change that has taken place in the last seventy-five years in the status of women. While many of the so-called stronger sex are still unreconciled to the change, yet we are disposed to believe that in the far future, when another Buckle sits down to write the history of civilization, he will see as the outstanding fact of our present era not the Great War, but the coming of women into their own.

Nor have preachers been the only sinners in this matter, as some cynical sisters would have us believe. Most illuminating and amusing are some features of the early history of the National Educational Association which was organized as far back as 1857. The Constitution provided that any "gentleman", a teacher or superintendent, could join. About ten years later somebody moved to strike out "gentleman" and put in "person". But this was defeated by a more than three

to two vote. However, women teachers in attendance were allowed to write papers, *provided the secretary read them.* Finally a certain lady, whose name alone would suggest her leadership, a Mrs. Mary Howe Smith, was permitted to read a learned paper on oral instruction, its philosophy and methods. Shortly after, by a majority vote, the word "person" was substituted for "gentleman".

A most interesting proof it is of the excessive, or, as some would say, the admirable, conservatism of our Southern Presbyterian Church that this question of whether a woman may read her own report came up in our own General Assembly more than half a century after it had been settled in the National Educational Association, and ran precisely the same course. After fifteen years of mild but persistent agitation, during which the Auxiliary Superintendent's report was read to the Assembly by a secretary, she was at last permitted to present her report herself in this present year of our Lord, 1928.

In reviewing the work of the women of our Church, we are indebted for practically all our facts to three admirable histories written by women, each one of whom could truly say "quorum pars magna fui". I refer to "Pioneer Women of the Presbyterian Church, U. S." (1923), by Mrs. Mary D. Irvine assisted by Miss Alice L. Eastwood; "The History of the Woman's Auxiliary", by Miss Jennie Hanna, given at the second annual meeting of what was then known as the Woman's Council at Kansas City, Mo., in 1914; and "The Woman's Auxiliary, Presbyterian Church U. S." (1927), by Mrs. W. C. Winsborough.

Various ancient records and minute books, yellow and moth-eaten, make it plain that in many places in the South Presbyterian women in local churches were organized for many forms of Christian work as far back as the first quarter of the nineteenth century. By the time the Southern Presbyterian Church was organized and the Civil War ended, the majority of our churches had some form of local woman's organization, and many of them had three or four, all born

of a desire to meet local needs or to carry the gospel to the heathen world.

As prosperity slowly returned to the stricken and devastated South, these societies of godly women continued to multiply, and to enlarge and diversify, their activities. Of the good they accomplished no adequate account has ever been given or can be given. Their record is on high. They aided the pastor in numberless ways, they looked after the furnishing and equipment of the church building, they helped in the care of the sick and the poor, they searched out and visited the new families, they supported young men through college and seminary, they helped the mission work in congregation, Presbytery, Synod, and Assembly, and many a time the Woman's Society was the only agency that kept some weak and discouraged little church alive and functioning. What the prayer life of these societies, "where two or three are met together in My Name", has meant in the life of the Church, the State, the nation, God alone knows. In a church of which I was pastor there suddenly developed a deep and genuine revival, resulting in many conversions. As it was in the heat of summer, with no special meeting in progress, I was as much surprised as delighted, until I discovered that for some weeks previous, without any public notice given, one of the women's societies had been meeting daily to pray for an outpouring of the Spirit.

But the chief interest of these societies, the purpose for which most of them were organized, was Foreign Missions. In hundreds of churches where the men seemed as a rule indifferent to this cause which was declared by our first General Assembly to be the very object of the Church's existence, the missionary fires were kept alive and glowing on the altar of our women's hearts, as they met daily to hear about, and pray for, and give to, often out of their pitifully small means, that great cause which lay so near our Master's heart and formed the burden of His last command. How our Church's Foreign Mission work would have fared during those years without these societies of devoted women it is painful to contemplate.

Why this cause seems to make a peculiar appeal to women has been a frequent subject of inquiry. May not the answer lie in two characteristics of hers, which, though a snare and a curse when misdirected, are yet her distinctive strength and glory. The first is the simplicity and directness with which she sees her ends and moves toward them. Precisely this is what Kipling emphasizes and illustrates in that famous poem of his with its startling refrain, "For the female of the species is more deadly than the male". When this simplicity and intensity of aim are focussed not on deadly but on heavenly ends, she sets us a glorious example. What in human language could be plainer or more emphatic than our Lord's missionary command with its two tremendous adjectives, "Go ye into ALL the world and preach the gospel to EVERY creature"? It is the woman's glory that with the same simplicity and intensity with which our Lord uttered this command, she accepts it and moves to its accomplishment.

The other distinctive characteristic explaining her Foreign Mission zeal is the unusual measure in which she possesses that divinest of all God's attributes, compassion. This it was that impelled the first missionary, the Son of God Himself, to leave his Father's House and come down to our sin-cursed, suffering race to bring us the glad news of Redemption and Life Eternal. And the measure in which we yearn to carry the glad tidings to the suffering darkened millions of heathendom is the measure of our likeness to Him.

But in the work of these various church societies one serious lack was felt. While nearly every church of any size had its women's organization, and often three or four in the same church, of course under sessional control, working along different lines to different ends, yet among these societies there was no uniformity of organization, no systematic way of getting together for conference, no educational policy for training these groups of earnest women in the whole work of the church or promoting efficiency by a wide study of the best methods. There was no department in the Church for handling such matters. Indeed, so conservative was our Southern Church

hat there was much opposition to any organization above the ocal societies.

In 1884 the effort to supply this need began to take definite hape. In that year Miss Jennie Hanna, of Kansas City, Mo., a woman in delicate health, but of rare gifts, of apostolic vision, nd of heroic faith and energy, published an article advocating the bringing together of the societies of each Presbytery nto a Presbyterial Union, after the plan in use in the Northern Presbyterian Church. Stirred by this article, Mrs. Josiah Sibley, of Augusta, Ga., a much older woman of similar spirit, seconded Miss Hanna's efforts, and two years later these two devoted women, in the face of determined opposition from many ecclesiastical leaders and innumerable other obstacles, succeeded in transmitting to the women of our 2,000 churches he plan for Presbyterial organizations. These efforts bore ruit. Our women began to see and feel the necessity of further organization. In May, 1888, were organized the two Presbyterial Unions of East Hanover, Va., and Wilmington, N. C., at first for Foreign Missions only. Before the close of the year eighteen more were in existence. The next year saw others formed, despite the strenuous opposition of prominent ministers. By 1912 the women of all the Presbyteries except two were organized.

In 1904 were organized the first Synodicals, those of Virginia and Texas, thus uniting the extremes of our Church's territory. In 1908 Alabama was organized at Birmingham, in 1910 Missouri at Kansas City, and Georgia at Atlanta, and in 1911 Kentucky at Louisville.

But as yet there was no general overhead organization to unite these six Synodical and eighty-odd Presbyterial Unions. The opening of 1911 saw such consummation apparently as far distant as ever. The waste of power and opportunity due to the units' remaining scattered was widely realized among the Presbyterial and Synodical leaders. The loss of strength and inspiration from lack of concentration was keenly felt. But the faith of many was weak, and apprehension was felt regarding the possible effect of even the bare mention of a central organization.

When the wave of enthusiasm swept the country from ocean to ocean as the Jubilee was celebrated in 1910 and 1911, when Women's Boards of all denominations were having conferences, enjoying fellowship, reporting progress, comparing and exchanging plans for larger efficiency, the Southern Presbyterian Church was the only evangelical denomination in the whole country which had no central organization of its women, and therefore no adequate records and no accurate reports of their splendid work.

To a certain busy mother in Kansas City there came a clear realization of the significance and exigency of the situation. In her veins was the blood of pioneer home missionaries. She herself had helped to found city missions for Slavs and Italians. As a college graduate she had been Valedictorian of her class. During the spring and summer of 1911 the necessity of uniform organization under a single leadership so impressed her that one hot morning, when the children had all gone to school, this busy housewife dropped the breakfast dishes and wrote out "Some Reasons Why a Woman Secretary is Needed". The name of this lady, heretofore unconnected with the movement, was Mrs. Winsborough.

She sent the paper to Mrs. D. A. McMillan, President of the Missouri Synodical, who heartily approved it, and who wrote Mrs. Winsborough to make the acquaintance of Miss Jennie Hanna, also of Kansas City, whom she would find a kindred spirit. This was the beginning of the closest friendship and cooperation between these two remarkable women. Mrs. McMillan submitted Mrs. Winsborough's paper to her Executive Committee, and with its endorsement forwarded it to the Presidents of the five other Synodicals, Mrs. J. Calvin Stewart, Virginia; Mrs. Chris G. Dullnig, Texas; Mrs. W. C. Fritter, Alabama; Mrs. C. P. Crawford, Georgia; and Mrs. M. D. Irvine, Kentucky. Receiving their unanimous approval, it was revised and reshaped by its author into the form of an overture and unanimously approved on November 2 by the Synod of Missouri.

With a view to the presentation of this Overture to the Assembly of 1912, an unofficial group of women representing

eight Synods met in Atlanta in February to arrange for an Educational Campaign throughout the Church, with Mrs. Winsborough and Miss Hanna as a Committee on Organization, and Mrs. A. M. Howison, of Staunton, Va., as Treasurer. The Systematic Beneficence Committee, in session in Atlanta at the same time, gave its hearty approval to the women's plans. The extraordinary success of the campaign proved the time ripe for the new organization.

Of this memorable campaign Miss Hanna says:

"There was never at any time or under any circumstances what might be called smooth sailing, though the Overture found many strong champions. Against it great theological guns volleyed and thundered'. With Paul we could say, 'A great door and effectual is opened', and 'there are many adversaries'. Following his example we tarried right there at Ephesus!

"Of course any new movement is sure to encounter unfavorable criticism and severe judgment. Much of it came from misapprehension and partial information, but no matter how conservative the man, no matter how annihilating his disapproval, he was almost without exception courteous. Indeed, we found many who were past masters in the art of being charmingly courteous while conceding absolutely nothing!

"Fortunately for the workers in the strenuous campaign, there were occasional humorous incidents to relieve the strain. The titles of 'limited pope' or 'woman bishop' even yet are sometimes heard, while it was astonishing how many far-sighted eyes could catch a glimpse of the cloven hoof of 'woman suffrage'. The name of militant ecclesiastical suffragettes' stuck for a long time to the Missouri women, but never was used again by any one who once met Mrs. Winsborough or Mrs. McMillan in their essential and gracious womanliness."

The Overture was presented to the Bristol Assembly from the Missouri Synodical, with the approval of the five other Synodicals, forty-one Presbyterial Unions, the Synod of Missouri, and four Presbyteries, while three Presbyteries sent up overtures of protest against the women's overture. It was understood that the women would ask no financial support for the new department for two years, or until it had proved its value to the Church.

On unanimous recommendation from its Standing Committee on Women's Societies the Assembly adopted the Overture without argument and with no audible dissenting vote. The last paragraph of the Assembly action is as follows:

"That the four Executive Committees be directed to select a woman possessing suitable gifts, who, under their direction, shall give her whole time to the work of organizing our women into Synodical and Presbyterial Unions and local societies under control of Synods, Presbyteries, and Sessions, respectively; coordinating Woman's and Young People's Societies now organized; stimulating interest by gathering and disseminating needed information in order that this mighty Auxiliary in our Church's life and growth may become even more fruitful of good than in the past."

The four Executive Secretaries, who, at the request of the women, had been appointed the Supervisory Committee of the Auxiliary, met by direction of the Assembly the following summer at Montreat with the Synodical Presidents to outline and erect the new organization.

For months Mrs. Winsborough and Miss Hanna, with the Synodical Presidents, had been diligently searching for the proper woman to head the new organization and had secured the consent of a gifted Georgia woman to undertake the arduous task. But, just before the Montreat meeting, circumstances over which she had no control compelled her to decline the proposed office. Immediately after the Assembly, both Executive Secretaries and Synodical Presidents had urged the office upon Mrs. Winsborough as the woman preeminently best qualified for it, but for personal reasons she had positively declined to consider it. When, however, no other woman was in sight, and the laborious and prayerful planning of years seemed doomed to failure for lack of a leader, Mrs. Winsborough reluctantly and at great personal sacrifice consented to accept office for six months until some one else could be found. She was accordingly elected by the Supervisory Committee, not as Secretary, that name having aroused opposition, but as Superintendent of "The Woman's Auxiliary of the Presbyterian Church in the United States", that being the official

designation adopted. Temporary headquarters were fixed at Kansas City, and Mrs. A. M. Howison was elected Treasurer. The Presidents of the Synodicals were constituted an Advisory Committee.

Before the meeting of the next Assembly nine months later, every Presbyterial and Synodical in the Church was organized, and at the expiration in 1914 of the two probationary years the value of the new organization was formally and warmly recognized by the Assembly and its budget ordered furnished by the four Executive Committees.

In 1913 the faithful and efficient Treasurer, Mrs. Howison, was forced by ill health to resign, and Mrs. D. A. McMillan, one of the most loved and trusted leaders of the movement from its beginning, was made Treasurer, and for fifteen years has discharged the duties of her office with eminent success.

In 1918 the headquarters of the Auxiliary, after two years in Kansas City and four in Atlanta, were permanently located in St. Louis.

In 1923 the women's work of our Church was given a further proper and logical development by the appointment by the Montreat Assembly of three women on each of the four Executive Committees. This action was taken, though in the face of strong opposition, by a decisive vote. At the following Assembly efforts made to rescind what had been done were overwhelmingly defeated. Experience had abundantly demonstrated the wisdom of the Assembly's action.

In 1927, when the Committee on the Assembly's Work was created, it was decided that eleven of the forty-four members should be women, a proportion that will no doubt be increased before many years. The supervision of the Woman's Auxiliary, exercised since its organization by the four Executive Secretaries, was transferred to the Committee on the Assembly's Work by which it was specifically assigned to the Sub-Committee on Woman's Work, composed of five of its woman members. On recommendation of the Committee on the Assembly's Work, the official title of the chief executive of the Woman's Auxiliary was changed from Superintendent to Secretary, the name originally desired by the women.

The very latest development in our Woman's Work has already been referred to, namely, the gracious permission granted by the Assembly to the Secretary of Woman's Work to present her report to the Assembly instead of having it presented for her by some other Secretary.

In closing this survey it may be well to signalize some of the providential developments and unique features that mark the history and organization of this truly remarkable movement, in many respects the most noteworthy in the annals of our Church. Born in prayer, cradled and nourished in prayer, carried forward against difficulties and obstacles innumerable by the heroic faith and zeal of many of the noblest women that ever a Church was blessed with, we should naturally expect to find in it features both providential and unique.

1. Who could have foreseen that God would call to the leadership of a movement making such demands upon time and strength a busy housewife, the mother of six children, whose family responsibilities were already taking full toll of time and effort? She consented only to step into the breach till the right woman could be found. How the way was opened for her to continue, and the work made possible that seemed humanly impossible, is but another illustration of that divine Sovereignty which answers the cry of His people, whether they be oppressed Israelites or perplexed Presbyterian women, and gives them the leadership they need and that He Himself has chosen. That this selection was of God no one can doubt who has eyes to see the difficulties and problems through which the work has been guided or the shining success it has already attained.

2. The most characteristic phase of our women's organization, and its strongest point, is its inclusion of the whole program of the Church in its study, prayers, and gifts. In this it is, I believe, absolutely unique, pioneering the way which the woman's organizations of other Churches are beginning to follow.

3. At a time when practically all the woman's church organizations were "Boards", more or less independent, our Southern Presbyterian women decided that their organization should be only auxiliary and promotional to the regular work

of the Church. Though many other denominational Women's Boards were collecting and administering their own missionary money, our Auxiliary felt it wiser to unify the work of the local Church by sending its Auxiliary gifts through the local Church Treasurer to the places for which they were intended.

4. It is noteworthy that, as a consequence of two and three, when the Assembly added women members to its Executive Committees, and when its supervision was transferred from the Executive Secretaries to the Committee on the Assembly's Work, no change was involved in the Woman's Auxiliary, nor any plan disturbed which was then in operation. Whatever expansion of Church life and work may hereafter take place, the Auxiliary is so organized as naturally and easily to expand with it.

5. All the women of the Church are expected to contribute weekly through the duplex envelopes as members of the Church, the Auxiliary receiving no report of these gifts. Each Auxiliary has its own "over and above" budget which includes gifts for all the causes of the Church, and also for the support and promotion of the Presbyterials and Synodicals and other departments of Woman's Work.

The Birthday Offering, commemorating the birth of the Woman's Auxiliary, is "over and above" all other budgets a happy freewill offering, given alternately to Home and Foreign Missions to supply some sorely felt equipment need.

The gifts of the Auxiliaries last year, aside from their contribution through the Church budget, reached the amazing total of $1,716,281.

6. The Auxiliary's Circle Plan, officially adopted in 1917, has proved itself, in the Auxiliary's own experience and in the judgment of leaders of other denominations, the most efficient plan of women's church organization in use today. These circles embrace all the women of the Church, since no woman joins the Auxiliary, but all are members of it by virtue of their church membership. In addition to various other excellent results, this plan is a most powerful, and indeed the only systematic, agency for reaching the "indifferent" women in the Church. It places definite and constant responsibility upon

the active missionary women for reaching and interesting these indifferent ones, and has been markedly successful in solving this most difficult problem.

Of the Auxiliary's White Cross work, its Training School work, its work for Young People, its Conferences for Colored Women, and various other activities, I have not space to speak. Yet I should not fail to say that daughter Auxiliaries are multiplying in Korea, Mexico, Brazil, and will soon be found in all our foreign fields. I attended for two days a Presbyterial at Varginha, Brazil, representing eighteen local Auxiliaries, conducted almost wholly by Brazilian women, and in a manner that I have not seen surpassed anywhere in the home land.

The fame of our Woman's Auxiliary is growing. Scores of churches in other denominations are copying it in whole or in part. Very recently the Methodist Protestant denomination officially adopted our plan of organization and is installing it in all its churches.

Let me close with a few sentences from Miss Jennie Hanna, whose sainted spirit we may trust still follows with pride and joy the ever-widening fruitfulness of this vine whose seed she planted in faith and watered with her prayers. They were written some months after the Auxiliary had been organized.

"The results of these few months show to a marked degree the power of the Holy Spirit, without which neither administrative ability nor perfected organization would have availed anything. The outlook is a call to renewed faithfulness. The Woman's Auxiliary will come far short of its high calling if it forgets it must be more than an organization. It must be an organism indwelt by life, the Life which is life indeed. We are part of His body and apart from Him we can do nothing. Our passion, like our Master's, must be for souls, not forms nor machinery. Only so can we exalt Him who said, 'I, if I be lifted up, will draw all men unto me'.

'He hath sounded forth the trumpet which shall never call retreat,
Oh, be swift my soul to answer Him, be jubilant my feet!'"

CHANGES IN RELIGIOUS EDUCATION.

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Religious education is a result of the merging of two lines of thinking: that on religion and that on education. Either can be variable, while the other is constant, or both can vary. It is no part of this article to discuss changes in thinking about religion. But it is important to remember that it is possible to have new thinking regarding the meaning of teaching a type of religion whose basal tenets remain unchanged.

The profound changes in religious education in the past forty years are in part traceable immediately to the changes that have taken place in education as a whole; for religious education reflects conditions and thinking in general education. The changes in education, in turn, depend on a variety of complex factors too numerous for full treatment here. But these must be sketched in order to show the background of the educational changes in religious education.

I. Factors Underlying the Changes.

1. *Placing the responsibility for education.*

In the United States, a clear recognition of the location of responsibility for education developed slowly. In colonial days church and state shared responsibility, and all education was religious. By the middle of the nineteenth century education was being "secularized", that is, formal religious teaching was being removed. The question was, Who is responsible for religious education? This always led into the question, Who is responsible for general education? Three positions were taken. One was that the state is responsible for both general and for a measure of religious education. This was the view of Horace Mann, who held that "natural" religion could be taught in the schools; and of Dr. R. J. Breckinridge, who believed the Bible

could be kept as a text-book. A second position was that the family is responsible for education, both general and religious. This was the view of the Virginia Presbyterians, notably Rev. C. R. Vaughan and later Dr. R. L. Dabney. The church should assist in religious education, the family assuming responsibility for all. A third position was that the church is responsible for religious education not only, but if that be neglected by the state, then the church becomes responsible for all education. This was the general view of Drs. Charles Hodge, Samuel Miller, and Cortlandt Van Rensselaer.

The possibility of the state giving religious education has been eliminated, notably by the numerous "Bible in the Schools" controversies, until this is now regarded as settled in American educational policy. The possibility of the Protestant churches giving general education was eliminated for elementary and secondary education, particularly by the unsuccessful attempt to establish a system of Presbyterian parochial schools, both by the Old School Presbyterian Church and about 1899 by the Southern Presbyterian Church. It appears then to be settled in our American policy, for Protestants, at least, that the state is responsible for general education, the church and the family being responsible for religious education.

It is now being asked, Does separate responsibility necessarily imply antagonism, or even aloofness? Current experiments are in the direction of cooperation between church and state, through the week-day schools of religion. Legal decisions give ground for the hope that it will become established in principle, that church and state can cooperate in education without involving any degree of union.

But the logic of events has placed responsibility for religious education squarely on the church and the family. This necessitates developments in the United States for which there are no precedents in history.

2. *The new contributions of psychology.*

Within about the period covered by the life of this REVIEW, psychology has passed from a speculative, philosophical dis-

cipline to an experimental science. While certainly not yet free from speculation, at its best it increasingly tends to look with suspicion on conjectures, and to depend on the evidence obtained by research.

Psychology works out from the fundamental fact that man is an organism which responds to stimuli. With attention fixed on particular stimuli and particular responses, there has been a tendency to regard man as having a mind which is to be regarded "not as a functional unit, but rather as a multitude of functions".[1] This leads to the concept of a great number of more or less independent habit-systems, rather than to psychic unity. This drift which on the surface appears supported by research, is being counteracted by the new German "Gestalt" psychology, with indication of further rebuff from the English scientist Spearman, who believes he has proved on purely mathematical grounds the existence of a fund of "mental energy".

The ability of man to adjust himself satisfactorily to new situations is his intelligence. Notable progress has been made toward getting a dependable quantitative measurement of intelligence. This has profoundly affected education. Measurements have led to a better recognition of the important native differences between individuals, which leads directly into the problem of planning education not for "the child", but for particular children or kinds of children.

The discovery of the part played by the feelings has been almost spectacular. It is changing our notion of man as a rational being to a notion of a being who is more influenced by feelings, prejudices, attitudes, etc., than by facts or by the use of facts in reasoning. It raises the question, How are these formed, and how can they be changed? Obviously, the range of the work of education is more than doubled. "Out of the *heart* are the issues of life."

In the psychology of religion, the pioneer work of James, Starbuck, and Coe has led into a fairly well-organized branch of psychology. Psychoanalysis has turned up some facts of

[1] Thorndike, E. L.: *Educational Psychology*, Vol. III, p. 366.

neglected import, though badly over-stressing the part played by sex.

In short, psychology is devoting itself to the task of giving us a clearer idea of the nature of the individual being educated, and the ways in which he *can* be educated, being what he is.

3. *The new contributions of sociology.*

If psychology is concerned primarily with the individual, sociology is concerned with the groups of which individuals are members. The individual is what he is, to a large extent, because he is a member of certain groups. Sociology's contribution may be put thus: "The self is meaningless apart from social relations." Society (whether in small groups such as the family, or in larger groups such as the church or the state) is not a mere abstraction. Something exists which does not exist in the constituent individuals alone. These societies powerfully influence the formation of personality. The common experience that we are having is stamping itself upon every member of the group having such experiences.

Such facts have given rise to what is truly a new recognition of a double obligation: that of society to its individuals and of individuals to society. "None of us liveth to himself." Not always developed within nor well recognized by the church, this double obligation is of the very essence of Christianity. It has stimulated a "social-mindedness" needed to offset an extreme individualism which is neither psychologically real nor (were it possible) in harmony with the outgoing effects of true Christianity.

Sociology then is giving us a new sense of the importance of group living with its common experiences, and of the consequent obligations.

4. *The processes of social change.*

It is significant that the new science of sociology should have arisen coincidently with some of the profound social changes in modern life. The central fact of these changes is

that the groups of which we are members are growing in number, extent, and complexity.

They are growing in number. It is amazing to see how many groups an individual is a member of, especially in city life. After a recent survey of young people's work in 155 successful churches, it was reported that in these churches there were 719 "church-centered" agencies or organizations, going under fifty-four different names. It appears from the results reported that the typical youth in these situations was a member of at least twenty fairly well-defined groups; and not all his groups were included then.

They are growing in extent. That is, some of the groups are becoming constantly larger. Within forty years we have passed from being a predominantly rural people to a predominantly urban people. Large cities, large churches, large schools —these are becoming common instead of infrequent.

They are growing in complexity. Increase in the number of groups alone would mean greater complexity. But of greater importance is the fact that the circle out of which one receives common experiences is constantly enlarging due to new facilities for transportation and communication.

5. *The progress of educational science.*

The change that has come in education within forty years may be described thus: formerly it was conceived that education was a process of furnishing facts that were to be mastered, and of so training the mind in seclusion from actual life that when the individual later encountered a genuine problem, he would have his "faculties" sufficiently trained to solve that problem. Now it is rather conceived that education is a process of producing desired changes through actual experience in typical situations, as near as possible actual life situations. For it is largely through experience that we are actually changed; and the schools are increasingly seeking to guide this experience so as both to enrich it and provide the ability to control subsequent experience.

The second great change is in the direction of a wider and

more thorough testing of changes that have taken place. Having decided upon the changes that are desired, procedures are set up ("curriculum" and "method") which it is believed will produce these changes; and then the changes are measured. The instruments for such measurement are as yet largely confined to intellectual achievements. But tests are slowly developing for measuring dynamic changes (attitudes, beliefs, ideals, etc.), and social changes (in disposition and ability to "live with others").

II. Some Changes in Religious Education.

It may appear that disproportionate space has been given to factors underlying the changes in religious education itself. But not so. Without knowledge of the underlying factors, many changes in religious education merely seem to be "new-fangled" innovations. With that knowledge, they are better seen for what they are: sincere attempts to realize old ideals and new ones as well, in the light both of changed conditions, and of deeper insight into the ways in which personal and social changes are to be brought about so that they "may grow up in all things unto him who is the head, even Christ".

1. *The changed conception of religious education.*

The historic aims of religious education have been two: (1) to teach the Bible, and (2) to secure conversion of the pupils. Everything thus included is contained in the present aims, but it is no longer satisfactory to state the aims in this form. The first (teaching the Bible) was a natural statement at a time when all education was largely a process of mastering material. We desire more knowledge of the Bible in present religious education than ever resulted under the older methods; but we differently conceive the process of getting it. This will be further mentioned in the third item below; suffice it here to say that the change in emphasis is in the direction of relating up the Bible more closely to needs of actual life, rather than teaching it as so much information. This of course

is nothing new; the disconcerting fact is that we could ever have gotten so far away from it.

The second (pupil conversion) was an effort to secure a certain experience in pupils. We not only desire that now as much as formerly, but we further hope to be able to do what human means can do, to attain it more effectively and generally than formerly. But Christian experience is an ongoing process. Conversion is not its end; in the extreme possible case it can be only a beginning. It is desired to aid persons not to stop as if the Christian life ended there; but to carry on into fuller Christian experience of God and of righteous living.

It is more satisfactory to think of religious education as a process of seeking to produce desired religious changes. These desired changes would result in knowledge of the Bible, right feelings (attitudes, emotions, etc.), right personal relations to the Holy Trinity (including conversion, and a deepening of the sense and experience of the relationship thereafter), right living (including assistance in solving the problems of daily conduct which of course involves one's duty to all groups, from the smallest to the "Great Society"), and integration of the whole personality around the master-sentiment for Jesus Christ. "that in all things he may have the pre-eminence".

2. *The change in curriculum.*

Curriculum has prevailingly been thought of as the printed "lesson material". But if education is the producing of changes, and if these changes come as the result of experience, then the curriculum obviously must be thought of as a body of experiences.

Of course every person is constantly having educative experience, that is, experience that is changing him. The wisdom of many centuries has been crystallized into the proverb, "Experience is the best teacher". The task of the school is to guide and to enrich these experiences. Disregarding this and confining itself largely to imparting facts, the school (including the church school) has merited the reproach of badly interfering with education; it has given us the condition where indi-

viduals had to receive their religious education largely outside the Sunday school.

This guiding of experience may be thought of in two ways. The first is just what its name implies: the careful control of the conditions and experiences within the school, and such assistance outside the church school as may be possible, as in projects of service to other members of the group (class), the home, the community, and more distant needs such as are touched through mission projects. I am indebted to Miss Atha Bowman, of Richmond, Va., for these guided experiences which are quite in point:

A beginners' class decided to give some of their own toys, not broken, discarded ones, to help make a happy Christmas for some little children who otherwise would have none. As one little chap brought his, the teacher heard him sobbing, so asked, "What's the trouble"? B.—"Oh, I want to give it to him, but I've played with that for years and years and years." T.—"Just think how much fun the other little boy will have with it." B. (with a smile)—"I hope he has as much fun as I have had."

Children were saving money to help a "Children's Home". When teacher asked Betty how she saved her money she said her mother had given it to her for an ice cream cone and she had brought it to Sunday school instead. T.—"Wasn't it nice of Betty to go without?" Betty—"I did not want the cone. I wanted to bring it to Sunday school."

The other way is one which works out from the problems which arise. In the life of every pupil problems arise constantly. The severest arraignment I think I have ever heard of an educational institution was the remark made by a thoughtful young man: "We can't get questions answered by the teachers around here." But in more careful teaching, pupils are helped to go to the Bible as an inspired record of divinely approved and disapproved solutions of just such problems as we are constantly meeting; and to other records of human experience. The way in which Jesus used the Bible of His day is the nicest possible illustration.

For probably the majority of schools, the bulk and staple

of the curriculum is and will long continue to be printed material. But this material itself is increasingly being constructed so as to use the Bible and other resources of Christian experience as contained in history and current life, in such ways as indicated. There should result not only a familiarity with material, but a familiarity which is gained because material is used for a purpose and in a setting of actual life. Such a use of material would tend to prevent this actual criticism of the Sunday school by an adolescent boy in 1928:

"They go to class and endure a half-hour of repetition of stories which they have heard many times and which has [*sic*] no meaning to them because no application to their problems is made."

3. *The change in teaching methods.*

That there is a change in teaching methods has already been hinted. When, as formerly, teaching in the Sunday school was regarded as a task of getting verbal familiarity with the Bible, the following could be regarded as excellent method, as probably it was for that purpose. This was a description by a Presbyterian minister in 1869, of his method of teaching a Sunday-school group:[2]

"The lesson is given on the principle that a lesson is *not given unless received by the scholars.* And to be certain that they do receive it, I make them read or repeat the lesson after me, phrase by phrase, clause by clause, or sentence by sentence, insisting that ALL the scholars repeat after me. This takes some trouble, but it pays, in the satisfaction it gives to all within the walls of the Sabbath school, and even the youngest is wonderfully pleased with himself [!] as well as with him who gives the lesson, to find he is taking part in the lesson as well as the oldest that is there. Then the *meaning* of the words, clauses and sentences is drawn out of the scholars if they know it, and if they do not it is either plainly told or suggested to

[2]Letter signed "J. D.", in *Home and Foreign Record*, Vol. 20, Dec., 1869, p. 275.

them, after which they are made to repeat it over to me simultaneously two or three times. Then we say the lesson has been given."

If this is all the good man did in his teaching, it would be hard to imagine any teaching less Christ-like. But apparently this was an advance over the methods of a day previous to his; for he at least took some pains to show what the *meaning* was when "giving the lesson" (a significant phrase). But when verbal familiarity was the goal, good teaching could be done even if the scholars did not understand. The great task was to get them to *know* the text. So the General Assembly of 1824, in recounting the advantages of the Sunday school, adopted this statement in the Narrative:[3]

"The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability."

It was but one step further to the place where the character of the teacher could be disregarded. No great matter whether he was a professing Christian or not; he could teach if he could read. There are many indications in early records that this was actually the case.

In modern teaching there is a marked tendency away from rigidity of procedures, away from teaching as a process of getting the pupil to know facts. A book has recently appeared with the suggestive title, "The Passing of the Recitation".

For little children especially the guiding of experiences that are normal for their age requires the doing away with formality in teaching. The knowledges are learned, but in ways planned in accordance with children's natures. But there are not only knowledges: there are experiences of God in prayer and appreciation, and habits built up of sharing, cooperation, good-will, and so forth.

The tendency is for this informality to work upward toward the higher grades. The teacher is becoming less of a dictator, more a member of a group engaged in Christian learning and living together. The day of the lecture before the Sunday-

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[3] *Minutes of the Gen. Assembly, Presb. Ch.*, 1824, p. 129.

school class and of the "little talk" before the entire school is passing rapidly, and the sooner the better.

4. *The change in worship.*

Worship, too, is an experience. It is not something done for people by others, though of course it must be led. It is group worship only when the members of the group actually worship "*our* Father". Recognition of this fact is leading toward the elimination of "opening exercises" for the whole school, in the direction of planning experiences in which those of a roughly common capacity can engage in ways normal to their age. This means increasing use of departmental worship. It means doing away with the custom of bringing the little children into "the main school" [why called so?] in order that they may be gushed over while they squirm in misery. A certain father will not soon forget the request of his little son as the family knelt for morning prayer: "Daddy, let's have our prayers today so *we* can un'erstand it." Is the obligation less binding when we pass within the walls of the church? "In the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue".

5. *The change in organization.*

By about 1890 the following classification of pupils was coming to be recognized:

Beginners or Kindergarten, up to five years of age.
Primary, ages six to eight or ten.
Junior, nine to twelve.
Intermediate, ages thirteen to sixteen.

At present the following is the recognized classification:

CHILDREN'S DIVISION (or, ELEMENTARY DIVISION).

Cradle Roll, ages up to three.
Kindergarten or "Beginners", ages four, five.
Primary, six-eight; that is, Grades I, II, III.
Junior, nine-eleven; Grades IV, V, VI (Elementary School).

YOUNG PEOPLE'S DIVISION (or, SECONDARY DIVISION).

Intermediate, twelve-fourteen; Grades VII, VIII, IX (Junior High School).

Senior, fifteen-seventeen; Grades I, II, III (of Senior High School).

Young People, eighteen to about twenty-four (College).

ADULT DIVISION.

Adult Department.

It will be seen that the older organization persists in many places. The present classification came into use perhaps largely through the influence of recapitulation psychology with its theory of cycles of development. It has proved a great advance. Interestingly, it will be noted that present reorganization of the public schools makes the Intermediates coincide exactly with Junior High, and Seniors with Senior High School. The tendency now in classification seems to be to classify on annual lines rather than on triennial. That is, in brief, to use the public school names of grades, and classify pupils according to their grades in the public schools. Classification of pupils on the basis of chronological age (number of years old) always leads into difficulties, for the reason that mental and social age determines one's "level" far more than number of years lived. But where the size of the school makes it impractical to use closely graded material, the "departmental-graded" material proves very serviceable. Preparation and publication of closely graded material has furnished numerous practical difficulties.

Probably the chief difficulty now felt in organization is that of developing a simple, elastic, but comprehensive type of work for young people in the church. The multiplication of agencies has increased rather than simplified the complexity of group experiences, and perhaps has made them shallow rather than deep. Many notable organizations now functioning arose to meet needs which were being neglected by the church; and continue to do good work especially where local leadership is

not highly trained. But where a church has leadership capable of developing a comprehensive program locally, there appears to be a tendency to cut directly through a maze of existing agencies and organizations in the direction of a simple, unified plan of work. The gist of the plan usually is that the departments and the classes comprise the only organizations for adolescents. They meet often enough to develop a relatively complete set of experiences, not only of study and worship, but of service and social life as well. While this form is still rare, the trend seems clear.

A further tendency over the country is toward denominational development of each church's young people's work. The values are obvious. But there is chance of genuine loss of interdenominational fellowship with a drift back toward clannishness. The effort is being made from several quarters to offset this risk by developing community cooperation in young people's work.

There is likewise a tendency to develop a unifying control of the religious education work in local churches, through a single overhead body.

6. *The changing function of youth.*

A profound change is coming over modern church life by reason of what may be called the changing function of youth in society. Professor Coe has recently analyzed this change admirably by pointing out that whereas hitherto in society it has been assumed that maturity and age were the time for thought and youth the time for action; we are now moving into a new aspect of civilization by admitting youth into responsible partnership in thinking, in deliberation, in the effort at solving problems which maturity admittedly has bungled. If true—as I believe it is—this may turn out to be one of the most significant social and religious changes since the Reformation. It is of a part with the onward sweep of democracy. Into the responsible thinking of society have been admitted in turn "the common man", women, and now youth; perhaps in time society will even take its children seriously. The sig-

nificance for the church can scarcely be over-stated. Take it in the Presbyterian church. The genius of our system is representative government. Nominally it is in the hands of men who are "elders". Actually, the men are often quite young; and present social changes are reflected strikingly in the increasing actual (not indirect) participation of women in church control, as witness our "Forty-Four". And now the church is feeling its way into a policy of cooperation with, and not dictation to, youth. The need for a conscious, deliberate move in that direction could not be more clearly seen than in the impasse now felt in young people's work in the Southern Presbyterian Church. It is to be seriously questioned whether we shall emerge from these problems until we abandon the policy of benevolent dictation for one of frank cooperation with youth themselves. It is high time to say to youth as well as to the women of the church, "No longer do I call you servants, for the servant knoweth not what his lord doeth: but I have called you friends".

7. *The development of highly trained leadership.*

With the recognition that the teaching of religion required as serious a course of preparation as that for preaching religion, the development of leaders got under way. "Child study" led out. As the child was seriously studied for the first time in history, it became apparent that the teaching of religion must be influenced by the findings. This research took place in great universities; it was there that the applications began to be made to the teaching of religion. Slowly the thinking made its way into theological seminaries—not into all of them yet. Special courses for lay workers also developed. Training courses for teachers in service carried new procedures directly into the church schools. A new profession, that of "director of religious education", has also developed.

8. *The development of tests and measurements.*

Tests in religious education are being developed slowly; the work is only in the experimental stage. Three types of meas-

urements may be distinguished: those of knowledge, those of the dynamic changes (in attitudes, etc.), and those of conduct. The available tests cannot be used yet without special technical training. But it is not too much to hope that in time we shall be able to measure the results of religious education in ways analogous to those by which general education now tests procedures by actual results.

9. *The expansion of time for religious education.*

After recognition of the inadequacy of Sunday time alone, there have been two notable developments for expansion of time. One uses vacation time in the Daily Vacation Church School. This is well established, proving an invaluable ally. The other is the so-called "Week-Day Religious Education". Numerous variants exist, but the gist of the plan is cooperation between the church and the public school, as in, for example, the release of school children for religious education during school time. Many thoughtful leaders are coming to believe that the week-day schools offer the greatest possibility for expansion into a statesmanlike program of religious education in the United States.

10. *The growing recognition of the teaching work of the church.*

A deep change seems to be taking place in the fundamental thinking of the church about her own task. How is the Kingdom of God to be realized, advanced? The Great Commission (Mark 16:15, Matthew 28:18-20) lays down three lines of work: *preaching, evangelizing* (making disciples and initiating them into communion through baptism), and *teaching*. To be sure these overlap, yet they are distinct phases of one task. The "teaching", be it noted, was "teaching them to *observe*" all the commanded things. Quick to recognize the importance of the first two, the church has not so often taken seriously the third task of the Commission. But the heralding of the Gospel and the bringing in of new disciples is not the com-

pletion of the task; there yet remains the duty of widening and deepening the knowledge of the meaning of the Gospel for personal and social life; and the securing of living that translates that Gospel into daily conduct. The task of the church of the living God does not stop short of a church living the Gospel of God, making its impact upon society like a river of life; a stream so unquestionably coming from the Throne of God that "everything shall live whithersoever the river cometh". It is to such "desired religious changes" that religious education sets its face in dependence upon the Spirit of God, asking nothing more than to be allowed to seek to give the teaching of the Christian religion the place Jesus gave it in His charter of His Church.

"CAN CHRISTIANITY CONTROL THE FORCES IT CREATES?"

By Rev. D. Clay Lilly, D. D.,
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Isaiah 1:2—*"I have nourished and brought up children and they have rebelled against me."*

Christianity is a creative religion. In this it differs from religions like those of India or China, where inaction and meditation are the outstanding features. Gautama under the lotus tree is a definitely different conception from the Man of Galilee who went about doing good. Christianity is dynamic and creative and in sharp contrast with Islam, whose fatalism has held its realm still so long that it is said to be "stiff as a dead man's hand".

The hand of Christianity is not stiff. It is the most skillful and potent factor in human life today. It powerfully stirs to action. Its words of command are "do" and "go". It greatly enlarges personality. It challenges us with a program to "be"

and to "grow". It quickens the step of mankind and begets tremendous personal momentum.

Christianity produces two kinds of results: First, those which are mystical and dynamic, such as spiritual awakening followed by great experiences of faith, and fellowship, of prayer and sacrificial service. These are primary, and are under the control of the Spirit of God. But second, there are other results of Christianity, which are indirect results, or by-products, brought about by the reaction of other life to Christianity. These by-products are growing to such proportions throughout Christendom as to make it worth while for us to seriously consider how we shall control and use them.

That is a striking thought which Mrs. Shelley presented in her novel, "Frankenstein", where a medical student found the secret of creating life artificially. He fashions a man from materials collected from graveyards and dissecting rooms. This creature was a powerful but terrible being. Frankenstein could not control him and was pursued and tormented by him. Finally the product of his own creative power rose up and slew him. This by-product of his biological skill was his undoing. This striking picture of Mrs. Shelley's lives because it is so true to so many serious or even tragic situations in our everyday experience. With this in mind, one may well ask the question, "Can Christianity control the forces it creates"?

I.—Christianity greatly enlarges our physical demands on life. It rapidly multiplies our wants. When you teach a man that he is made in the image and likeness of God you have summoned him from barbarism to civilization. He is not longer contented with a loin-cloth for clothing nor a dirt-floored hut for a dwelling. The stimulus of this ennobling faith goads him to actively seek for improved conditions of physical life. He wants better houses, better streets, better clothing, better food, better transportation, better communication. He wants music and art. He makes requisition for the output of factory and farm. He is a customer for every product which man's industry or skill can bring to him.

He speeds the wheels of commerce, and this in turn creates wealth. Christian nations are the richest nations on the earth,

despite the fact that Jesus constantly warns us against laying up treasure on the earth. The United States Bureau of Internal Revenue recently announced that the highest standard of living ever attained in the history of the world was reached recently by the American people. Our total income in 1926 was $89,682,000,000. This is an increase of $27,000,000,000 over our income in 1921. Such vast totals are beyond our power to understand, but we can understand the simpler, concrete facts of our general prosperity when we see such a large percentage of our homes filled with comforts and luxuries which the nobility or even royalty of other days could not possess.

America is not alone in this vast commerce and its resulting increase of wealth. But all Christian nations are in the same state, and down at the bottom of it all is this germinating, springing leaven in that the people of those lands were taught ages ago the dignity of their spiritual nature, and began long ages ago the movement away from an empty, squalid hut to a home filled with comfort and beauty.

Now we face the serious question of the control and use of this vast wealth. We face the dangerous realm of luxury. If we enter it and content ourselves with pleasure-seeking, devoting our great resources to building splendid palaces and gorgeously furnishing them, while we please ourselves by sitting down to eat and rising up to play, we shall find spiritual bankruptcy as our portion.

Can Christianity lead the way in devoting its wealth to the high purposes of Jesus Christ? This is the main question for us to consider. Christian people own a great deal of the wealth of Christendom. You can test this out in your own community. A little observation will disclose to you that Christian people own the great bulk of the property and other forms of wealth of your community. They devote a very small part of it to the work of the Church. All the rest of it they spend on themselves or lay up as treasure. The Christian Church does not use its resources in a sacrificial way. It does not use them in a way to impress the non-Christian world with the idea of self-denial or cross-bearing. It can scarcely, if at all, escape

the charge that it is money-loving and pleasure-loving. How can Christendom control its great wealth when the Church, which is the heart of Christendom, apparently cannot control her own wealth, or her own desire for extravagance and luxury? Unless the Church will sacrificially devote her money to Christ and his purposes, and thus lead all Christendom to a better control and use of its wealth—then the so-called Christian nations will be engulfed by a tidal wave of paganism.

No people, no civilization, can escape the ruin of luxury, effeminacy and degeneracy, which is the last act of a tragedy whose first parts were covetousness, selfishness and worldliness. This wealth of ours is a by-product of Christianity. It is a tremendous force in our life. If we are honest, we will have to confess that we are not successfully controlling it.

II.—Christianity powerfully quickens our intellectual life. When you have taught a man that he is a child of God, you have created for him a new heaven and a new earth. You have introduced him to a realm of thought which is boundless. He is not content to be ignorant. He wants to grow in knowledge, and to go on to know the Lord. Christianity is the Mother of Education. This divine spark which we call the intellect is held in the highest esteem by Christianity. Its care and development and training is accepted as a major task of Christian people.

The Church and schoolhouse grow side by side under the fostering care of the Lord Jesus Christ. His command to make disciples of all nations was bulwarked by the kindred command to teach them all things whatsoever He had commanded. He, Himself, went about all the cities and villages teaching, preaching and healing. Christian people have ever been heroic and sacrificial pioneers in educational enterprises. The book zone and the school zone of the world has been preeminently the Christian zone. It is in Christendom that the great multiple printing presses toil unremittingly day and night. Their output of papers, magazines and books is astounding. These are read by people whose intellectual life, racially and nationally, received its primary impulse in their

being taught that they were spiritually and intellectually the children of God.

Christianity has fostered the great systems of education, both private and public, and popular, which now expend billions of dollars and which now use millions of teachers in the training of multiplied millions of children in the schools of Christendom. After religion itself, this is the most potent factor in the control of life. This vast system of education has produced a new world of thought in the last two generations.

Sometimes their output in Philosophy and Science seems to depart from our traditional orthodoxy. Can Christianity control these tremendous forces of the intellectual world? Scientific discovery and mechanical invention have largely altered the outward aspects of our life. Scientific and philosophical theory are asking many troublesome questions of us today. The scientific method of research is challenging the former dogmatic method in every intellectual center. Christianity is openly questioned as to what it has to contribute to our common welfare. Can Christianity prove itself to be the salt of the earth and the light of the world? Can the thought of the Church so wholly enthrone Christ as King that He shall be plainly seen as the Light of the world; and His Church, living in Him, shall be the light of the world in reality as it is in name, and the intellectual life of the world be led out of its present dark maze into the Way, where are both Truth and Life? Christianity's task is not to dispute facts, but to interpret them. Her control of the intellectual world is not one of superior knowledge, but one of superior living. Her leadership is not one of authority, but of influence by example. She best defends the doctrine when she adorns the doctrine with consecrated life. Her control of all modern intellectual life is best accomplished by her consistent following of her Lord Jesus Christ.

III.—Christianity powerfully stimulates personality. When you have taught a man that he is a child of the Almighty God and possessed of an eternal life you have begun a development within him that goes on to a courageous demand for freedom.

He feels his independence of men. He knows an emancipation from subservience. He rises to a new level of manhood. He makes his personal declaration of independence. His individuality emerges. His intelligence, his emotions and his will are all newly engaged. He is really more of a man and he breaks the bonds of servitude and casts away from him the cords of despotism.

You cannot enslave God's free children. Autocracy has largely vanished from the face of the earth. This important transformation has been made possible by the message of the Gospel calling men to fellowship with the infinite God through his Son, Jesus Christ. The world is made safe for democracy.

But a task far greater than this confronts us now. Can we make democracy safe for the world? There is the danger that this tremendous body, in passing from despotism to democracy, may swing too far away from authority and plunge into radical individualism. If democracy is understood by the mass of the people to mean the release from any control of conduct by the government, and that every man has license to do his own will, then the democracy which we have so proudly acclaimed as ushering in our golden age will prove to be the most revolutionary and destructive force in the history of the race.

Restraint is necessary in all life. Restraint means control, and control means safe and efficient action. It is the lack of restraint on the part of the individual which is making possible the present era of law-breaking. To throw off the yoke of oppressive despotism for the freedom of democracy is an achievement in which we rejoice, but to swing away from democracy to an exaltation of the will of the individual against the will of the community, or of organized society, is to plunge into a social maelstrom where ruin is inevitable.

Can Christianity control this awakened and dynamic individual which it has produced? He is challenging all the social and civic wisdom we possess. We cannot say that we are succeeding in holding him in an orbit of orderly and reliable conduct. The reason for the failure is that we have not

succeeded in teaching him that self-control which is necessary to all real social order and progress.

We are not through with this era of change. An ever-increasing number of voices are raised in the cry for a better social order. Men see visions of a more equitable distribution of wealth, of a more just administration of law, of a more fraternal relation between nations and races. They are steadfastly minded to possess this goal. This can be done by the gentle process of education and religion. It can also be reached by the violent methods of revolution and upheaval. Mankind will not rest in its present achievements. It will go on to these desirable changes which already beckon them forward.

Can Christianity control these mighty movements and keep them peaceful and safe, or will they break loose from religion and surge forward with irresistible force and violence in the shock of battle, and with garments dipped in blood?

A More Potent Christianity.

It must be confessed that the present type of Christianity does not seem to be able to control these forces.

If we ask the reason for this, it is because our Christianity is so little like Christ. Christianity is a very different term from Christ-likeness. The Church is Christian in its profession, but it is not Christ-like in its character. How can a money-loving and pleasure-loving church teach self-denial and self-sacrifice to the world?

General Armstrong, of Hampton Institute, said: "A work that requires no sacrifice does not count for much in fulfilling God's plans." But it is very difficult to discover self-sacrifice or cross-bearing in the life of prosperous Christians.

The thought of the Old Testament is centered in the "Altar of Sacrifice". The New Testament is organized around the cross of Service. Jesus said, "If any man will come after me, let him deny himself and take up his cross daily, and follow me"—and following this thought, George Herbert could say, "Difficulty, sacrifice, even death, are the allurements which act

on the heart of man. Hard things are glorious. Easy things are cheap."

It is easy to see how far the Church is from the altar and the cross. It is also easy to understand her failure. She lacks power because she lacks Christ. The church is hard-pressed. She can with difficulty maintain her position of influence in life. She cannot control its tremendous forces of wealth, education, and democracy in her depleted condition. She must have more power. The Master pleads with her:

"Put on my fetters and thou shalt be free,
Embrace my altar, and thy cords shall fall,
Become Love's captive and thy soul shall be
Lord of itself, and master over all."

Will the Church answer:

"Make me thy captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be."

The Church must not fail humanity. It holds our future in its keeping. Pressure on the Church in the past has always driven her in toward Christ. It will do so again. Christ is ever the Light of the world. In just so far as the Church is true to Him does she also become the Light of the world, the salt of the earth.

We do not need to be pessimistic about the present or the future. We are being fiercely driven to a better type of Christianity—as we perceive that our present kind is inert and unequal to its great tasks.

The power to save the world does not reside in the Church. The power to save itself is not within the Church. The power to save the Church, and with it the world, is in God through Christ. The Church can have that power if she wants it, but she cannot have it apart from Christ Himself.

A Christlike Church can control the whole world. Our present failure will drive us to Him—and in Him we shall find victory.

THEOLOGICAL EDUCATION TODAY.

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Theological Education is one of the oldest types of formal education. This is true of any one of the historic religions. It is true of any one of the peoples who have left any record of their institutions. It is certainly true of the Jewish religion and of the Christian religion.

The earliest records of the Jews furnish evidences of the care taken by Moses to see that an intelligent and efficient priesthood was at all times to be available for his people. In the later history of Israel, when the priesthood became less efficient than it had been, we find Samuel supplementing the priesthood by prophets. These prophets were trained in special and independent schools in order to provide a leadership which should and did act as a supplement to that of the regular priests. So far as character and influence were concerned, the output of these schools of the prophets surpassed that of the regular priests. This was true only over larger periods of time. It was not true for any immediate generation. The priest was always in his generation the more popular of the two; but over a larger period of time the influence of the prophet, the product of Samuel's competitive schools, was superior to that of the priests.

At the inception of Christianity, we have theological training. Jesus selected twelve that they might be with Him. These twelve became learners. Shortly after the death of Jesus, a controversy arose as to whether Paul was properly trained. In his letter to the Galatians, Paul insists that he is in line with the teachings of Jesus. In the discussions incident to the Jerusalem Conference recorded in the fifteenth chapter of Acts, we find the question of Paul's training raised and technically settled.

The question of proper theological training in religion has always been recognized by all peoples. They have elaborated

processes and spent large sums of money in order to make this training available to, and effective in, the young men who have offered themselves to society for such service. What religious result was expected has largely determined the nature of the training demanded of those who would serve society in the capacity of religious leadership. Christianity has not been behind the other religions in this matter of a proper concern for trained and efficient leadership. A conference held at Lake George in New York State during the summer of 1928 had as one of its purposes the discussion of certain phases of church history. The outline of this study, as proposed, suggested that Christianity has come to expression in at least seven outstanding points of emphasis. This program offers such a good opportunity for the study of theological education in the Christian Church that the writer desires to exhibit it here in some detail and to show how the emphasis in theological training has been dictated largely by these natural phases of growth and interest during the centuries which have passed since the life of Jesus in Palestine.

The first emphasis in the history of Christianity was on an heroic faith. This heroic faith developed incident to persecutions. As early as the death of Stephen and during the reigns of Nero and Domitian in the first century, Christians were called upon to face severe persecution. Following the persecutions of Domitian in 95 A. D., this opposition developed into an intelligent and determined effort on the part of the best administrators in the Roman Empire to exterminate Christianity. This decision was reached because all good governors in Rome were convinced that the safety of the Empire was dependent upon the contribution which religion could make to the stability of society. Because Christianity seemed to them an enemy of the established religion of the Empire, and because Christianity acknowledged itself so to be, it became necessary for all strong emperors from Trajan to Diocletian to be actively and vigorously opposed to the development and spread of the new religion. This necessarily demanded that Christianity should express itself first as an heroic faith.

Stephen, Polycarp and many others are splendid exponents of this idea.

Christianity came to expression in a second way as a philosophy. The theological school in Alexandria, of which Origen was an outstanding exponent, developed this emphasis. Under the influence of the writings of the Greek philosophers this emphasis was renewed during the twelfth, thirteenth and fourteenth centuries. It was again renewed in the eighteenth and nineteenth centuries, and continues to challenge the attention of the church in this century.

Third came the development of Christianity as an organizing agency for the scattered units of Christian peoples in the Mediterranean Basin. The outstanding men in connection with the development of this idea were Ignatius, 110 A. D., and Cyprian, 258 A. D. Here Christianity expresses itself in organization.

The fourth point of emphasis in the experience of Christianity as a religion was its effort to develop dogmatic theology. This interesting and tense period covered the century or more following the decision by Constantine to make Christianity the religion of the Roman Empire. The outstanding men in connection with this theological expression of the Christian religion were Athanasius and Arius. With them certainly should be catalogued those men who continued the trinitarian controversy during the fourth century and who followed this into the study of the person of Christ. The dictates of logic were such that this procedure was inevitable. The names of Augustine of North Africa and of Pelagius must be mentioned here because of their contribution to the solution of the problems of sin and redemption. Emphasis on theology was arrested by the barbarian invasion. Not until the rise of Scholasticism and the coming of the Reformation in the sixteenth century did theology come back as a major point of emphasis in the experience of Christianity.

A fifth definite emphasis in the history of Christianity was its international influence. This was incident to the barbarian invasions. These invasions became acute by 410 A. D. and continued long after Rome fell in 476. Leo I, Bishop of Rome,

and Augustine of North Africa, had a major part in shaping the thinking and determining the policies of Christianity during these trying days.

A sixth emphasis in the experience of the Christian Church was on Christian conduct or life. The occasion of this was the popularization of Christianity when it became the state religion of the Roman Empire. Then, after Constantine adopted the Christian religion as the religion of the Empire, church membership necessarily acquired a very different significance. It was expected of all people that they should be baptized and that they should acknowledge the new religion. Christlikeness was no longer the prevailing characteristic of the thousands who bore the name of Christian. Certain godly men like Basil in the East and Benedict in the West insisted that there must be a way found to renew that experience of personal redemption through Christ that would produce character in the professors of the Christian religion similar to the characters of the New Testament saints and to that of the millions of Christlike men and women who bore the Christian name prior to the time of Constantine. The result of this work of Basil and Benedict was the rise of the monastic orders and the consequent emphasis on the Christlike character of those calling themselves Christians.

A seventh emphasis in the development of Christianity was that of Evangelism. This is found immediately following the death of Jesus. It continues through the centuries preceding the making of Christianity the state religion of the Roman Empire. This is also one of the outstanding points of emphasis from the seventh to the tenth century. Under the urge of this emphasis England became Christian during the seventh century, Germany during the eighth century, Scandinavia during the ninth century, and Russia during the tenth century. This emphasis on Evangelism was prostituted by the Crusades. A resort to the sword as a means of propagating Christianity proved abortive. Not until the sixteenth century in the Roman Catholic Church, and the latter part of the eighteenth century in the Protestant Churches, was this emphasis on Evan-

gelism renewed as a means of converting the peoples of the non-Christian nations.

These seven phases of emphasis may easily be reduced to three. These three may easily and logically embrace the seven. Missions easily includes "Heroic Faith", "Evangelism", and "Life". Dogma as easily embraces "Philosophy" and "Theology". Government is a general term which may include "organizing separate units" and "an international influence".

When the Church has come to expression emphatically in Missions, there has been a threefold emphasis demanding a heroic faith, Evangelism and Christlike character. With Missions in the forefront, the agencies of the Church have emphasized these three features. Jesus said, "Except a corn of wheat fall into the ground and die, it abides by itself alone". Paul found himself ready at all times to fill up that which was lacking in the sufferings of Jesus. From Stephen on through the martyrs incident to the terrible persecutions of Diocletian, we find those Christians teaching the necessity of willingness to die for the Cause as one of the outstanding features of mental and spiritual equipment of those who would worthily represent Christianity. This emphasis on heroism and willingness to be offered up has characterized the teaching of the Church in every age where Missions has been the goal of the Christian group.

An equal emphasis has been placed by the educational agencies of the Church on the spirit of Evangelism when Missions is in the forefront of the Church's consciousness. The representatives of Christianity have been taught that there is a power from God through faith on the part of the individual which works a remarkable change in the behavior of the individual. According to John the Baptist, this changed behavior expresses itself in an unselfish interest in others to such an extent that one will share his food and clothing with those who are in need. He will use his money to help and not exploit his fellows. And he will use his power over his fellows in such a way as to help and not to hurt those whom he rules. Jesus taught in the Beatitudes that this power of God working through man's faith will so change the behavior of an in-

dividual that he will be open-minded and teachable; he will be wholesomely dissatisfied with conditions as they are both personally and socially and will have a consuming desire to see them changed; he will have thought for the welfare of others; he will have an element in his mind which makes it so akin to the mind of God as that he can see God; and finally he will be so bold that persecutions will not stay him in his work. Paul taught, especially in his first letter to the Thessalonians, that this power of God coming through man's faith so changes the individual that he becomes bold, sincere, unselfish, loving, optimistic, and has a consuming desire to see the gospel offered to others.

Not only did John the Baptist, Jesus and Paul teach this sort of a gospel, but this has been characteristic of the teaching of Christianity in every age of its history when an emphasis on Missions has been in the forefront. The good tidings of Christianity for the world has been the fact that it offers a power from God experienced through man's faith which gives to a man a changed personality. This power enables man to overcome his handicaps incident to his biological and environmental inheritances.

From Jesus to the present day the history of Christianity reveals an emphasis on life and character. This is universally true where the Church has Missions as its major emphasis.

Christlikeness has been the ideal in the teaching of the Church. We do not expect a fountain to send forth both bitter and sweet water. By their fruits are Christians to be known. In his general epistle James insists that a faith which will not determine one's life or conduct will not save his soul. This same emphasis is found in John's three epistles as well as the two of Peter and the one of Jude. Paul never closes one of his letters without insisting that Christlikeness is the goal of Christianity in the experience of all Christians.

Following the teachings of Jesus and His apostles and Paul in the first century, this emphasis has continued in every period of Church history when Missions has been in the forefront of the Church's consciousness. The hardest thing Celsus could say in expressing his contempt of Christianity was that Christ

had persuaded them that they were *all* brothers and therefore in the way of overcoming race antipathy and the other characteristics which make for division and strife among men.

The rise and development of Monasticism in the sixth and following centuries was occasioned by the spirit of Missions in the Church. When Constantine made Christianity the state religion, this emphasis on life and Christlikeness was necessarily dulled. All peoples in the Empire were not only expected to become Christians, but they were compelled to submit to those forms and verbal confessions which marked them as Christians. Because Christlikeness was not the outstanding characteristic of Christians following the making of Christianity the state religion, the Church awoke to restudy its program of Missions. It soon saw that life or Christlikeness was a necessary quality of those who would be real followers of Christ. Monasticism was the remedy offered by historical Christianity to counteract the testimony being borne by nominal Christians. In a word, teaching to and by these groups of men and women was that in the so-called Christian society where men and women were going to any length to accumulate money, these people would be voluntarily poor; in a so-called Christian society where men and women were disgracing historic Christianity by immorality in gratifying their sensual natures, these men and women would be voluntarily pure; and in a so-called Christian society where men and women were openly disobedient to law and constituted authority, these men and women would be voluntarily obedient.

The history of Christianity reveals that the high points in its growth have appeared in those periods which parallel an emphasis on Christlike living. These monastic orders furnished the evangelists for England, Germany, Scandanavia and Russia. They also furnished the great preachers and teachers who afforded the constructive leadership in the Church following the Crusades and preceding the sixteenth century Reformation. To these men, from the sixth to the sixteenth centuries, must go the credit of saving Christianity and its message of Evangelism and of a heroic faith for the world.

During and following the sixteenth century, we have this

same emphasis on life in Protestantism. Puritanism in England followed by Pietism in Germany and Methodism in England afforded to Protestantism its method of emphasizing Christianity. Only when the teaching of the Church emphasized this did it make history worthy of its Great Head and worthy of those consecrated and Christlike people who had gone before.

Historically, Christianity has in its teachings put the major emphasis on Missions during the first, second, third, seventh, eighth, ninth, tenth, thirteenth, sixteenth, eighteenth and nineteenth centuries. Under the urge of this emphasis and as a result of it, the Mediterranean Basin had twelve million Christians at the close of the reign of Diocletian. Under this same urge all Europe, including Western Russia, became nominally Christian by the close of the tenth century. During the sixteenth century under this same though distorted urge, through the efforts of the Roman Catholic branch of the Christian Church, all of South America, Central America and Mexico became nominally Christian; and beginnings were made in Africa, India, China, Japan, and the Islands of the Pacific by the Roman Church which have borne fruit from the sixteenth century through the nineteenth century.

Under this urge of Missions, the Protestant Churches established themselves on the continent of Europe and in Britain during the sixteenth century and transferred themselves to North America during the seventeenth century and during the closing years of the eighteenth century and all of the nineteenth century made substantial beginnings in Christianizing the peoples of Africa, India, China, Japan, Korea and the Islands of the Pacific.

Christianity has not always emphasized Missions. She has at times become absorbed in a study of philosophy and theology. These two we have grouped under the heading of Dogma. Both Jesus and His disciples emphasized the importance of Dogma. One of the things which engaged much of Jesus' time was teaching the people. He expected His twelve disciples to become learners of His teachings, both on philosophy and theology. John's Gospel is an effort on the part of the author

to show Jesus' relation to ultimate reality and to demonstrate the kind of character which might be expected to flow from a faith in Jesus as an incarnation of Deity. Paul in every letter emphasized the importance of correct thinking. As soon as Christianity was known to be a religion bidding for the allegiance of all peoples, it became necessary for its adherents to demonstrate that it could live comfortably with philosophy and exhibit a theology which could satisfy the human mind and heart.

During the last half of the second century and all of the third century Philosophy shared with Missions the attention of Christianity. The school at Alexandria undertook to show that Christianity offered a philosophy of life and thought which contained all the best in other systems of thought and at the same time excelled them in offering more satisfactory solutions to difficult problems which had, through the centuries, baffled human thinking. Christianity undertook to show that it contained nothing inimical to good and sound thinking and promised to help man on to a clearer understanding of his environment. One of the glories of Christianity in the period from 150 A. D. to 313 A. D. is the fact that it captured the best minds in every generation and they became its chief advocates in philosophy. Justin Martyr, Origen and Tertullian are splendid examples of this. Not until the beginning of the fourth century did the emphasis on Philosophy and Theology in the Christian religion become paramount. Following the coming of Constantine as Emperor of Rome and continuing throughout the fourth century, interest in Dogma overshadowed all else. The physical, mental and spiritual strength of Christianity was absorbed in an effort to standardize the thinking of Christians. Such protagonists as Athanasius and Arius held the attention of all the people. Council followed council in an effort to express the philosophy of Christianity in the language and according to the categories of thought of the day. The sheer value and supremacy of their thinking, based upon the philosophy of the day and upon the teachings of the Old and New Testaments and upon the personal experience of Christians, won the day. This was done so thoroughly that people

who opposed them became known as pagans, villagers, that is, backwoodsmen.

Some notion of the thoroughness of the work of the thinkers of this period can be had from the fact that no substantial change has been made in the historic findings of those men on the questions of the trinity, the person of Christ and the idea of sin and its remedy. The creed of the Roman Catholic Church accepts and promotes these doctrines. The Greek Catholic Church subscribes to them. Each Protestant Church has incorporated the findings of these early Christian thinkers into its creed and is active in their defense and propagation.

Following the death of the great Augustine, 430 A. D., and the fall of Rome, 476, very little emphasis was placed upon Dogma until the rise of Scholasticism in the close of the eleventh century. The Crusades of the twelfth century had, as a by-product, the discovery by Europeans of books and documents which put into the hands of Christian teachers the culture of the old Greeks and the writings of the early Christian Fathers. This gave a stimulus to an emphasis on Dogma. Philosophy, as taught by Aristotle, became the handmaid of Theology in enabling the Schoolman to classify and systematize his thinking and experience of Christianity. The Church became thoroughly absorbed in this dogmatic expression of its teachings during the twelfth, thirteenth and fourteenth centuries. The rise of the Mendicant Orders came during the thirteenth century as a protest against this over-emphasis. Not until the sixteenth and especially the seventeenth centuries did the Church place the major emphasis on Dogma again. This was occasioned by the Protestant Reformation. During this time both the Roman Catholic Church, at the Council of Trent, and the Protestants undertook to make careful statements of Dogma. So acrimonious did the discussions incident to these efforts become between Roman Catholic and Protestant and between Protestant and Protestant; so obviously unfair and prejudiced were some of the attitudes assumed by these groups of Christians, that Philosophy for the first time since the days of Origen began to stand aside and undertake to find her way independently of Theology. By this action an

estrangement between Philosophy and Theology was begun in the eighteenth century which has lasted to the present and presents now one of the problems facing constructive Christian thinking. What was done by Christianity in defining and in coordinating the tasks of the philosophers and theologians in the fourth and in the thirteenth centuries, enabling them to work out a common task, needs now to be done for the philosophers and theologians of present-day Christianity.

We have noted the emphasis of historic Christianity on Missions in the first three centuries, A. D., in the seventh, eighth, ninth, tenth, the thirteenth, the sixteenth, the eighteenth and nineteenth. We have also noted the emphasis on Dogma in the fourth and part of the fifth, in the period of Scholasticism, and during the sixteenth and seventeenth centuries. We have yet to consider those centuries when the prevailing emphasis has been placed on Government. Certainly the beginnings of organization in Christianity are to be seen in the New Testament. Jesus organized the Twelve and sent them out to do the work He was training them to do. He sent out the Seventy two by two. Paul gives instructions on organization to Timothy and Titus. Ignatius in the second century magnifies the Bishop and exhorts the people to show unusual respect to him because of his especial relation to Christ. Not until we come to Cyprian, 258 A. D., do we find Christianity veering toward a major emphasis on Government. This was occasioned by two things: first, the intrusion of heresy incident to the discussions on Dogma during the fourth century; and second, to a new conception of Christianity and its function incident to its becoming the religion of the Roman Empire. Cyprian and his followers conceived it to be a part of the function of Government to discipline unorthodoxy. Those holding the traditional view of state religions conceived it to be the duty of Government to initiate and administrate all people living under the Roman Empire. When Rome was sacked in 410 and later fell in 476, the efficiency of organized Christianity as compared with the efficiency of the organized Roman Empire led to the conclusion that all society would be better off if organized and ruled by the Church than if organized and

ruled by the civil state. This led to Christianity's putting its major emphasis on Government during the fourth, fifth and sixth centuries. So deeply rooted had this conception become by the end of the sixth century that it was extremely difficult for either Missions or Dogma to rise to a place of supreme emphasis in any century between the sixth and the sixteenth. Whenever such emphasis was attained it was through the Monastic Group who achieved it usually in spite of the administrators rather than with their cooperation. Out of such an experience the Church, with the distorted notion that she was set for the initiation and administration of peoples into Christianity and with the experience in Government which she learned in dealing with heresy during the fourth and fifth centuries, was prepared for exercising international rule following the barbarian invasions and was left with a distorted notion of her spiritual function among the peoples of the world, which notion the Protestant Reformation undertook to correct.

Thus we see that historically Christianity has interested itself in three major functions. These have been Missions, Dogma and Government. In certain centuries the emphasis has been pre-eminently upon Missions, in others it has been upon Dogma, while in others it has been upon Government.

During each of these periods historic Christianity has conducted its Educational agencies and has demanded of these schools that the output shall function according to the prevailing emphasis of the day. Jesus, Paul, Polycarp, Irenaeus and the leaders up to 313 A. D. had as the paramount issue Missions. Hence the ideal output of the schools of this day was missionaries equipped by teaching, life and experience to lead men to the experience of the changed personality which can be had through faith in Jesus as the Saviour of men. Whenever and wherever in the history of Christianity we find the emphasis on Missions, there we find similar processes in Education. Those studies are pursued, those experiences are required which equip the students to go forth bearing testimony of that power which they have found in God which has changed their personal lives and the personal lives of others through faith in Jesus Christ.

When the emphasis has been on Dogma, one finds the schools geared to produce an output of leaders hip which puts the emphasis on Philosophy or Theology. Men are taught that theoretical knowledge or historical knowledge of how Christianity has affected people is the thing of supreme value. Men have become facile in an academic expression of the philosophy of the Christian religion and frequently have had no personal experience of the powerful change which the power of God operating through a man's faith can produce in their personalities.

When the emphasis has been on Government in historic Christianity, the schools have functioned to produce rulers. The output of the schools motivated to this end has conceived it to be its duty to initiate and administrate people. The Latin American countries are splendid examples of Christianity functioning with Government as the paramount issue. The saintly Xavier was so motivated in his splendid missionary endeavors in India and Japan; and Ultramontaine Christianity since the Reformation has continued this major emphasis on Government and this emphasis is reflected in the curricula in her training agencies for religious leadership.

Protestantism began its career with an emphasis on Missions. It quickly faced the necessity of formulating its Dogma and discovering satisfactory methods of governing. But without doubt the major emphasis during the sixteenth century was on Missions. This continued until at the middle of the century it looked as if all of European Christianity would be manoeuvred into this point of emphasis. Unfortunately, doctrinal over-emphasis on the part of the Protestants led to enmity between the two strongest Protestant groups. As then expressed, this gave reaction and conservatism in the Roman Catholic group their chance. Southern Europe was saved to the Ultramontaine point of view, and some of the territory already gained by the Protestants was retaken by this group.

During the seventeenth century Protestantism shifted emphasis from Missions to Dogma. This led to the well known twofold physical and intellectual warfare which wrought such havoc in all Europe and especially in Germany and in the

Scandinavian countries. Making the Protestant religion the state religion in England, Scotland, Germany and the Scandinavian countries tended to shift the emphasis from both Missions and Dogma. This resulted in the growth of protesting groups expressing themselves as Puritanism in England and Pietism in Germany and later as Methodism in England and Scotland.

Out of these protesting groups came a return of the prevailing emphasis on Missions. This emphasis, coupled with persecution, sent these groups to North America where they established themselves. Here they became the prevailing power and here they worked out the interesting religious groupings of which we are all a part. Possession of any particular geographical part of the new country tended to lead a particular group into a spirit of exclusiveness. This in turn tended to an over-emphasis on Government until the constitution adopted by the united colonies put all sects of the Christian religion, as well as all other religious groups, on the same footing before the law.

The protesting groups in England, Scotland, Germany and Scandinavia have had a wholesome influence on the state groups in each country and have helped to keep the training infused with a spirit of Missions. In the United States one independent group has reacted upon another group and from time to time there has been a return to Missions as a point of major emphasis.

The lead in technical or formal theological training in the United States was taken by the Congregationalists and the Presbyterians. Because these two groups were fresh from the seventeen century controversies in England and Scotland, they tended to place the major emphasis on Dogma. The Baptists, representing a protesting group against Congregationalism in New England, and the Methodists representing the Wesleyan emphasis on Missions in England in a protest against the emphasis on Government in that country, became the exponents of an informal education for religious leadership in the United States. These two groups undertook to train a religious leadership which should have as its major emphasis Missions. This

training was given to men, not in formal schools, but upon the field of service and in short informal gatherings where the experienced shared their practical training with the oncoming and younger leaders.

The result of these two general types of theological training in the United States is well known. The Congregationalists and the Presbyterians, and the other groups which have followed a similar process, have enlisted fewer people than have the Baptists and Methodists. These smaller numbers have been better trained in Dogma and frequently in Government than have the larger groups. Within the past century in the United States the Baptists and Methodists have undertaken a much larger emphasis on formal and technical theological education; while the smaller groups have striven to shift to a more genuine emphasis on Missions. This has resulted in the smaller groups' giving expression to their spirit of Missions in the non-Christian lands, due to the fact that the larger groups had already pre-empted much of the home territory.

As formal education and time have tended to bring the several groups in the United States nearer to one another in a common spirit of Missions, they have found themselves faced by a common enemy. This common enemy is philosophy. It sought its independence of religion during the religious controversies of the seventeenth century. At the middle of the eighteenth century it joined forces with natural science and undertook to demonstrate that all supernatural religions were the inventions of selfish or misled religious leaders. These two agencies, Theology and Philosophy, which cooperated during the first three Christian centuries and during the period of Scholasticism, have gradually become unnatural enemies. The training agencies of all Christian groups are face to face with the problem of healing this breach. The problem which these groups are facing is to relieve present-day religious thought from the criticism that it is trying to use unfamiliar and outworn categories of thought used by the Schoolmen to express modern religious thinking. The present emphasis in all Protestant training schools on religious education, the psy-

chology and philosophy of religion, is an effort to bridge this gap, and is the present common task of all Protestant groups. The achievement of this task will draw the historic groups of Christians closer together. It may mean their ultimate union. This can come only if in the effort these groups do not place their major emphasis on Dogma. The major emphasis must continue on Missions.

This study has revealed three major emphases in the experience of historic Christianity. These have been Missions, Dogma and Government. It has been revealed that the most important of these three points of emphasis is Missions. It has shown that when emphasis is placed upon Dogma or Government to such a degree that Missions is demoted to a second place, schism arises in the Christian group. There have always been those who protested this neglect of Missions.

The testimony of Christianity's history is that Church Unity is largely conditioned by a major emphasis on Missions which includes, according to our definition, an heroic faith, evangelism, and Christlike living. In this day, when we are classifying Christian training agencies by the terms fundamentalist and modern, history also demands that we classify these agencies on the basis of their loyalty to Missions as defined in this paper.

THE RIGHTS OF SCIENCE.

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The conflict between religion and natural science is as old as human thought. It has, however, reached its most acute stage in the last hundred years, and its climax, perhaps, let us hope, in the last decade. This conflict should excite no sur-

prise, as divergence of view and various schools of opinion mark human activity in every realm. In Philosophy there are four or five supreme types, each one of which has contending varieties claiming to best represent the type. An interesting volume has recently appeared entitled "Psychologies of 1925" divided into six schools of Behaviorism, Dynamic Psychology, *Gestalt,* Purposive, Reaction, and Structural groups: and there are still others which have escaped the learned author's attention. (Psychologies of 1925, by Carl Murchison, Ph. D.) In natural science itself unanimity exists in less degree than some seem to be aware. Professor Edrington, of the University of Cambridge, tells us that "in the present relativity theory we have the truth in a purer form than in the Newtonian theory which preceded it, even as the Newtonian theory was a great advance over the conception that preceded it". He then adds: "Advanced deductions from the theory may not have secured the same wide acceptance among scientific men as the better known portions of the theory." (Science, Religion and Reality, p. 194.) And so it goes, disputes and contending opinions everywhere in economics, sociology, psychology, ethics, philosophy, theology and even in the wondrous and imperial realm of natural science, too.

All possible emphasis, however, ought to be placed on the statement that the conflict between natural science and religion is more properly described as a contention between some representatives of natural science and some representatives of religion, for their spheres are so different that there can be no more war between natural science and religion than between the multiplication table and the ten commandments, or between the theory of logarithms and the faultless poetical rhythm of Homer or Shakespeare.

1. The first right of natural science is the definition and delimitation of its proper field and bounds. In the words of Sir Arthur Thomson, "Science [by which he means natural science] is a system of knowledge built up on a basis of observation and experiment and compacted by reflection on the data thus supplied. Scientific knowledge is typically of such

a kind that it can be verified by competent inquirers who repeat the observation and experiment and make them the subject of careful independent reflection. Science is a verifiable, communicable, impersonal, unemotional knowledge. . . . The Laws of Nature are man's descriptive formulae of uniformities of sequence which enable him to say, 'If this, then that'." (Outlines of Science, Vol. IV, p. 1165, by Sir Arthur Thomson.) Of course physical science is here described by a competent master and specialist, and knowledge is certainly reached by this mode in this vast imperial field.

But there is more than one valid mode of cognition, as Canon and Professor Streeter, of Oxford University, so ably argues in his treatise on "Reality". In his chapter on "Two Ways of Knowledge" he defines science as consisting of classification, analysis, and explanation; he holds that "the method of science is to take the individual concrete thing and (a) assign it to a class, (b) to split it up into its component parts, (c) to see everything about it as a particular instance of some universal law. . . . But what if there be anywhere anything that either (a) has some element of uniqueness which eludes classification, or (b) has on it something which defies analysis, something which completely disappears when analysis begins, or (c) behaves in a way which cannot plausibly be described as merely one instance of a mode of action in accordance with some universal law." (Reality, by Burnett Hillman Streeter, p. 81.) There are, according to this Oxford professor, everywhere things or entities which defy classification, abhor analysis, or veto explanation according to the methods of natural science.

He argues that in psychology and religion both there are methods of reaching knowledge both of self and of God which are just as valid and rational, though in the nature of the case different from the method of physical science. Psychology involves an immediate self-consciousness which eludes physical classification, analysis or explanation. Religion involves a knowledge not only of a Personal Self, but of an infinite Personal Not-Self, incarnating all moral and spiritual values. This knowledge is realized as the result of an immediate and vital

experience which can have solution *only* on the basis of the "Reality" of this Supreme Personality or Infinite Life-Force. —History testifies that all men with rare exceptions claim to have this knowledge, and demonstrates that a normal man is as naturally religious as he is scientific.

The fields of natural science and religion are thus distinct and exclusive and there can be no real contradiction between them. Religion deals with moral, spiritual, and religious truth, while physical science describes the external and material universe by mathematical measurement as expressed in uniform laws. Unfortunately, their disparate realms have not always had universal recognition. Past ecclesiastical objections to astronomy, geology, and some biological teachings have been based on wrong interpretations of the inspired Scriptures which in no sense are designed to teach physical science, but occupy the far loftier realm of ethical and religious truth relating to God, duty, and the supreme value of life and destiny. It is to be deplored that even today, despite all the enlightenment of the modern age, there remain some combative disputants who still affirm that the fields of religion and physical science overlap in certain mutual territories.

The brilliant Dean of St. Paul's, Dr. Inge, is anxious to find a *modus vivendi* between religion and science and informs the listening world that he has "rejected with decision that kind of agreement which rests on a delimitation of territory. Some recent writers have said that 'there can be no conflict between religion and science because they never meet. They love on different planes. . . .' To acknowledge such distinctions and rest an agreement upon them, assigning all on one side of the line to science and all on the other side to religion, is at best a proposal for armistice: it can lead to no permanent peace. A religion which does not touch science and a science which does not touch religion are mutilated and barren. Not that religion can ever be a science or science a religion: but we may hope for a time when the science of a religious man will be scientific and the religion of a scientific man religious." (Science, Religion, and Reality, p. 348.)

Of course it goes without saying that the science of a religious man ought to be scientific and that all scientific men ought to be religious. All colleges and universities ought to have true physical science taught by competent scientists, but it is a fine example of provincial parochialism to insist that the field of physical science is co-extensive with human knowledge. There are other modes of valid knowledge. Physical science knows by experimentation and observation, historical science through credible testimony, psychology by immediate consciousness of freedom and personality, philosophy through the universal laws of pure reason or thought, religion by the answer of the infinite Personality to the call of moral and spiritual need; and to claim that knowledge belongs alone to any one of these fields is to ignore the breadth of possible knowledge and the high endowments of human nature, through a certain concealed Pharisaism which is the essence of conceit and "obscurantism". For natural science, history, psychology, ethics, philosophy or religion to affirm that there is only one mode of cognition, and that its own, is to betray a fatuous pride which convicts of lack of real culture in the court of right reason.

2. The second right of natural science is the recognition that in its own proper field it is undoubted master, whose teachings are determined solely by its own methods and canons. Neither philosophy nor religion have any right to challenge the teachings of natural science upon any other ground than its failure to support such teachings by proper and convincing scientific proof. Some great philosophers and wise theologians have erred at this point. Luther called Copernicus a fool and an "upstart astrologer"; Melanchthon thought that those who set forth such theories as the Copernican astronomy had no "sense of decency"; and even the consummate citizen and statesman in the kingdom of reason, John Calvin, asked: "Who will venture to place the authority of Copernicus above that of Holy Scripture?" He reduced to a minimum the scientific deliverances of the Scriptures, as the study of his Institutes of Theology will show, but erred in this particular instance in

regarding the geocentric theory of the cosmos as built into the texture of the Inspired Word.

This mistake is one that blemishes the history of the past in too many cases and is due to the belief that "the Bible does teach natural science both directly and indirectly, and that those who do not believe the science which is there supposed to be found are infidels. It has been shown so very often in the past that the Bible was not teaching science when it was supposed to be doing so that a presumption in the same direction would seem to be raised so strong that we ought to act upon it." (James Woodrow, His Teachings, pp. 654-5.)

The convincing testimony of history, combined with the growing scholarship of the soundest thinkers, rest on the sane foundation that physical science interpreting nature and Biblical science interpreting revelation belong to realms so different that each is master in its own realm and that both these are estopped from seeking to enslave the other by insisting that interpretations by either shall rule the other. Physical science has no arbiter to which to submit its findings save to its own canons of proof by observation and experiment; and all other departments of knowledge, including psychology, philosophy or religion, ought to recognize without debate or quibbling this undoubted right.

3. The third right of natural science is the recognition of the wonderful discoveries by which it has really transfigured our view of the cosmos in comparatively recent years. How small the universe of Moses, Paul, Augustine or Calvin compared with the universe which defies the boldest imagination in its extent, age and complexity! Professor Thomson informs us that "our sun is in a more or less central region of the universe, or a few hundred trillion miles from the center. It is now known that the more distant stars of the Milky Way are at least a hundred thousand trillion miles away from the sun. The immensity of the Stellar Universe, as we thus see, is beyond our apprehension. The sun is nothing more than an ordinary star, perhaps an insignificant one. There are stars enormously greater than the sun. One such, Betelgeux, has

recently been measured and its diameter is more than three hundred times that of the sun. The proof of the similarity between our sun and the stars has come to us through the spectroscope. The elements that we find by its means in the sun are also found in the same way in the stars. Matter, says the spectroscope, is essentially the same everywhere in the earth and the sun, in the comet that visits us once in a thousand years, in the star whose distance is incalculable, and in the great clouds of "fire mist" that we call "nebulae". (Outline of Science, Sir Arthur Thomson, pp. 14, 37.) The unity and yet the vastness of our cosmos awakens and arouses every mind capable of thought, and raises questions which natural science alone cannot answer.

Geology extends the dimensions of time as astronomy those of space and millions and trillions of years are as easily conceded as millions and trillions of miles. The age of the cosmos is as incalculable as its extent, if the findings of geology have scientific value. There is no reason why historian, philosopher or theologian should begrudge conceding all the time which the geological ages seem to require. There is plenty of time and plenty of space to meet all the needs of any science and illiberality here is simply irrational.

The complexity of the universe has received wondrous confirmation in the abolition of the old-fashioned atoms and molecules of Faraday and Agassiz, and the discovery of electrons and protons through the spectroscope, X-ray, and radio-activity. Bertrand Russell, in his charming book, "A B C of Atoms" (pp. 3, 5), says: "An atom is a kind of solar system consisting of a nucleus which has electrons revolving around it. The physicists have now all but succeeded in reducing matter to two different kinds of units, one 'the proton or hydrogen nucleus) being positive electricity and the other (the electron) being negative electricity. It will help us to picture the world of atoms if we have to begin with some idea of the size of these units. Let us start with a gramme of hydrogen—about one-four hundred and fifty-third of a pound. How many atoms will it contain? If the atoms were made up into bundles of a

million million and then we look upon a million million of these bundles, we should have about a gramme and a half of hydrogen. That is to say, the weight of one atom of hydrogen is about a million millionth of a gramme and a half."

It is true, this same Bertrand Russell, in another book, declares, "Electrons and protons, like the soul, are logical fictions". (What I Believe, p. 17.) It may well be that modern science is on the road to proving that as space and time are boundless, so also limitless divisibility into the infinitesimal and the still more infinitesimal as we go down the scale marks the cosmos in which we live. Dr. B. B. Warfield used to have an aphorism to the effect that the divine method in every sphere was the method of infinitesimals: all things great being composed of many little things. Some things can grow bigger and bigger forever, and others smaller and smaller forever, there being no limits to divisibility.

In all these ways natural science gives us a wonderful universe which far transcends in dignity and worth the cosmos which confronted the gaze of the centuries behind us.

4. The fourth right of natural science is its denial of the shallow optimism that calls all nature good. The results of physical science are of a piece with the constitution of the cosmos itself. The mechanization of commerce has created hard problems in industry, economics, and international life which natural science cannot solve alone and unaided by all the other sciences. It emphasizes the point which natural science itself reveals, that there are dark shadows upon the face of our world. Pain accompanies all life, and death reigns with undisputed sceptre. Germs of disease are everywhere a part of the very structure of nature. Heart disease, Brights disease, diabetes, cancer, degenerative diseases of the arteries, liver and central organs are all here to stay. Functional neuroses, neurasthenia, hysteria, epilepsy, insanity are equally in evidence. As John Burroughs so often said, "The whole animal world is forever frightened by the foes pursuing and ever pursuing". The "sins and inadequacies of nature", in the phrase of a recent brilliant writer, are part of the disclosure

of the best of modern science. Tennyson's poetic vision saw this:

"Are God and nature then at strife,
That nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life;

So careful of the type? But no.
From scarped cliff and quarried stone
She cries, 'A thousand types are gone,
I care for nothing, all shall go.

Thou makest thine appeal to me:
I bring to life, I bring to death:
The spirit does but mean the breath,
I know no more.' . . ."

Darwin's striking terms, the "struggle for existence" and "survival of the fittest", describe features of this strange and wonderful universe by which we all find ourselves environed, and in whose character and texture all of us have so profound an interest. There is a scientific revelation of nature in the visit to the operating room of a great hospital with malignant disease staring one in the face as well as in the spectroscope proclaiming the make-up of the stars or radio-activity disclosing the structure of the atom.

5. But one more and final right of natural science is to decline the attempt to solve the problems of other sciences or departments of knowledge. This effort is sometimes made by scientists themselves, but oftener by representatives of other fields seeking to support their views by forcing natural science to speak. For example, historical science alone can answer by competent and credible testimony questions relating to events in the past. Physical science cannot settle disputes as to the character of Washington or Jefferson, as to the authorship of "Ecce Homo" or the "Vestiges of Creation", as to claims of either Mohammed or Jesus: all these must appeal to the court

of historical science upon the basis of sufficient and satisfactory evidence.

Nor again can physical science be forced to answer the questions which philosophy must seek to solve as to the efficient cause and final purpose of the universe. Natural science deals with processes and uniform laws by observation and experiment. Philosophy inquires for the efficient cause and final purpose. Yet philosophers of renown are guilty of the "obscurantism" of seeking through physical science to solve their own peculiar problems, and in so doing condemn their own systems as based on others than sound philosophic grounds. Professor Perry, of Harvard, tells us that "if we conceive the sciences to form an order from physics through biology to logic, ethics and aesthetics, the so-called normative sciences, we may say that Naturalism reduces all to physics, spiritualism (or idealism) to the normative sciences, while the third view (vitalism) reduces both ends to the middle or conceives both physics and the normative sciences as biology". (Philosophy of the Recent Past, p. 168.) Naturalism builds on physics, spiritualism on logic, ethics and aesthetics; vitalism, voluntarism, or pragmatism on biology, according to the learned professor who correctly diagnoses the case. They are all vitiated by this patent fact. And yet he informs us: "There is nothing new or philosophically significant in the continuing progress of scientific discovery or in the increasing utility of its technological applications. . . . Nor is there anything radically new in the continuous refinement of the mathematical and physical instruments of research, unless it be a growing recognition of the extent to which the results of science depend on technic and may therefore be regarded as in Poincare's sense 'conventional'." (Philosophy of the Recent Past, p. 76.)

I think the time has come when the physical scientists themselves should demand that philosophers should cease invading their field and distorting by violence scientific teachings into apparent support of a philosophy which has no real basis whatever in the pure science of the scientific specialist. The truths of science are betrayed, the rights of science are violated, when loud and insistent proclamation is made by the clamorous phil-

osophers that they are speaking in the name of nature and of science. The natural scientist as such is neither materialist nor naturalist, idealist nor spiritualist, vitalist nor voluntarist, nor pragmatist, and he ought to ask with strenuous insistence that philosophers cease this learned and classic impertinence and henceforth keep to their own territory while allowing the scientist to cultivate his own field unharassed by the intrusion of those illicitly borrowing his treasures for uses for which they were never intended.

Thus the rights of natural science are clearly seen: first, the right to the careful delimitation of its own field; second, the recognition of its unquestioned mastery of its own realm; third, due tribute paid to its splendid services in transforming the modern view of the universe; fourth, its frank disclosure of the dark shadows on the face of nature; and fifth, and perhaps most important of all, its right to decline an attempt to answer certain questions which phychology, ethics, philosophy and religion must each ask and each answer by investigating reality in its own realm according to its own peculiar and valid methods.

I am neither a "prophet nor the son of a prophet", but I venture to predict that with the rising of tomorrow's sun the day will have come when all the sciences, natural, psychological, ethical, philosophical and religious will gladly cooperate by each recognizing the rights of all the others, when none of them will attempt to function in the disguise of any other, and when all will accept the results of the valid findings of every other science. The cosmos, so wonderful and vast as we know it to be, will wear a still more glorious aspect when the light which shines from all the realms of reality is focused into the unity of a world view vouched for by philosophy, ethics and religion as well as by natural science. God speed the coming of that day.

THE SOUL AND THE BODY IN PRESENT-DAY PSYCHOLOGY.

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Of all the Riddles of the Sphynx none has proved more baffling or more intriguing than the mysterious union of Body and Mind. An hourly, minutely triumph of effortless action, it nevertheless remains the unsolved problem of the ages. To the prattling infant there is doubtless no mystery, because no distinction, his world of mind and matter being, as William James suggested, "one blooming, buzzing confusion". But ripening experience slowly but surely engenders the conviction of our ultimate duality of nature. There is hardly a primitive savage but thinks of his soul, however crudely, as a superior and separable essence that dwells in the body but for a season. With the mystic, this apartness becomes a brooding sense of abysmal opposition. The body seems to him a lower order of being; a necessary evil; a house of correction; a dungeon to escape from; the vanishing point of the spiritual. At the opposite extreme from this is the scientific materialist who would have us believe that man is but an animated machine, a highly complex colony of cells with a phosphorescent glow that gleams and vanishes like a firefly in the night. To him the goal of the human creature can only be a well-trained, efficient, disease-proof, beautified body.

The philosophers have racked their brains over the enigma, only to evolve more heat than light. Some tell us that mind and body are two utterly diverse substances in mysterious interaction. Well, the plain man can usually accept that with a grain of salt. But other sages, equally celebrated, inform us solemnly that mind and body are two parallel streams that never mingle; or that they are two aspects (outer and inner) of the same thing; or two differing manifestations of an underlying and unknown reality. What is my body, said Schopen-

hauer, but the visible expression of my will, the eyes of my will to see, the lungs of my will to breathe, the fist of my will to strike. Then, of course, we have the materialists ever with us to declare that mind is a function or energy of the body, like breathing or heat; or a subtle motion in the brain or throat. We are still awaiting the evidence for such speculations; and even a non-contradictory statement thereof. But the surest way to refute the materialist is to diagnose his case. He belongs in the class of narrow-minded specialists who interpret the whole universe from the standpoint of their specialty—whether dollars or votes or electrons.

The latest school, reviving Aristotle, assures us that all these theories are wide the mark. Discard all notions of substances, streams and parallel or intersecting lines; and think rather of the mind as an achievement or fruition of the body, not unlike the spring blossom or the summer fruit put forth by the tree. The idea is an attractive one, but the analogy is sadly defective. For while the peach-blossom and the peach are chemical like the tree and the soil, the mind is most assuredly not chemical.

When the doctors disagree, it is hardly surprising to find the man on the street in considerable perplexity. In hunger and fatigue, or when the doctor bends over his fever-racked frame, the body seems master, the spirit in abject thralldom. At other times, in moments of crisis or exaltation, the mind becomes sovereign while the body is a mere slave or tool—to be used with reckless fury to the point of exhaustion. Even more nonplussed is the layman when asked *where* his mind is and *what* it is; or when challenged to locate the boundary between body and mind. How can his thoughts travel to a distant land or to a remote century? How can his consciousness embrace the silvery moon while his mind yet dwells serenely in his earth-bound body? He throws up his hands in despair.

Our college youth with all their class-room sophistication are scarcely better off. They swallow the most remarkable things about themselves, their subconscious minds, their endocrine glands and their complexes, without batting an eye.

If their lecturer on psychology is strictly up to date, however, they are likely to gain the impression that the soul is a myth; that "consciousness" is a mystic nonentity or at most an otiose spectator; and that the mind is essentially a bundle of nervous connections and "reaction patterns". Apply your stimulus, like a penny put into a slot-machine, and you get your response. Only, of course, the human organism is a vastly more intricate and self-registering machine. If all this be so, then we should no longer speak of "developing will power" or of "cultivating our spiritual capacities"; but rather of "educating our nervous systems" or even, as Archbehaviorist John B. Watson would say, "reconditioning our gut-reactions". Finally, on such assumptions, what becomes of the mind when the body disintegrates? The above may be called an extreme picture and it does not, of course, represent all psychologists. But there is no blinking our eyes to it. Present-day psychology is undeniably materialistic in tendency and is so pre-occupied with the physical basis of our mental life that it has almost no place for an immortal spirit. Small wonder that many of our youth are disturbed when they turn back to the Bible and read that "God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul".

It is not the purpose of this paper to solve so ancient and profound an enigma or to discredit the really splendid achievements of modern psychology; but simply to show that when we discard all unfounded assumptions and one-sided theories, a candid examination of the scientific facts does not contradict, but rather confirms, the Christian view of the soul and its relation to the body.

At the outset we must face the primal truth that experience gives us, not two separate entities, mind and body, to be artificially joined, but a subtly-blended compound—mind-body. Not only do we never have an experience of body without mind or mind without body; but every human action involves the complementary functioning of both mind and body. Not a thought or a feeling arises in our consciousness, but it quickens or slows the heart-beat, vibrates in the muscles and

otherwise reverberates through the physical organism. On the other hand, there is scarcely a bodily change, save the most automatic like breathing, but registers itself either consciously or subconsciously. Is it not thus that the moral laws of the universe write themselves not only in the sensitive conscience of man, but in his mortal body? When the ancients, therefore, thought of body and mind as related like pilot and vessel or player and harp, they failed to do justice to the marvelous intimacy of their union. In fact, though countless metaphors have been coined, none have been found to express this strange interfusion of the spiritual and the material. Like warp and woof in a fine tapestry, however, we can patiently trace the interwoven strands. When we do so, we discover two great classes of facts: those which point to the dependence of the mind on the body; and those which manifest the dependence of the body upon the mind.

I. *Why the Mind Has a Body.*

First, to be alive is to have sensations through stimuli acting upon our sense-organs. No eyes, no world of color; no ears, no universe of sound and melody. One swift cut through the optic nerve and how tragically impoverished is the mental life of man, thus plunged into darkness. Of senses, we have not five, as we used to be told, but eleven. But this elevenfold variety of mental scenery is strictly dependent upon as many kinds of sense-organ from the sensitive retina with its millions of rods and cones to the thousands of tiny corpuscles that respond to heat and cold. Without this array of wonderfully sensitized apparatus, we would be worse off than the denizens of dark caves—sightless, soundless, unfeeling.

But this is not all. Are not memories echoes of past sensory experiences? When we think of our friends in distant scenes, we conjure up visual images of their faces and in fond imagination hear their familiar voices. But first were necessary light and sound waves playing upon eye and ear. It is well-known that those born blind cannot think in visual terms; or those born deaf in images of sound. Were it not for the body, then, with

all its delicate receiving mechanisms, how empty and desolate would be the halls of memory and the picture galleries of the imagination.

In the second place, to be alive and conscious is to be responding to our environment with hundreds of muscles and glands. This is but the well-known law that mind must express itself. But we seldom realize what a rich and varied language is the language of action. What a repertory of meaning and emotion is expressed by the human arm as it beckons and repels, points in warning and waves in frenzy, links in friendship and nudges in mockery, writhes in agony and poises aloft in benediction. Think of how lips and tongue, larynx and breath-blast cooperate to produce the infinite variety of tone and cadence, pitch and resonance, accent and inflection. Or again, whose hands are most precious to the race—those of a Mayo in the surgeon's amphitheatre, or of an Edison guiding electrical currents, or of a Mendelssohn gliding angel-like over swelling organ's serried keyboards—or mother's touch to fretful child? Once more, think of a dear friend. Then subtract his face, his play of features, his figure and pose, his walk, gesture, handclasp, voice—in a word, his expressive organism. What of the "pure spirit" that is left? Could this inner personality hold converse with you, work with you, play with you, show affection for you without its bodily vehicle? In our earthly sojourn, at least, it appears that mind is dependent upon body for its expression, its outer fulfilment and execution.

In the third place, the mind functions in close dependence upon the brain. Whenever we think or feel or decide, innumerable currents of nervous energy are flashing to and fro through its countless pathways, some easy to traverse by habit and heredity, some untried and offering resistance. When fatigue products circulate through the brain, the mind lags and errs. When caffein sensitizes the nerve junctions, the mind grows keener and clearer. But when ether or chloroform steals through the brain, consciousness fades into oblivion and the body lies insensitive. A sudden blow on the head and memory lapses for a time. Let a small artery burst in the forebrain

and we see a man stricken down in his prime, speechless and perhaps paralyzed. The mental wanderings of high fever, the fairy illusions of hashish, the mendacity and riotous cravings of the drug addict and the dreadful hallucinations of delirium tremens—these are but further footnotes on the same fateful theme. There is even a geography of the brain, albeit like Europe a shifting one, and after much patient and puzzled exploration, we know the centers for sight, hearing, touch, speech and motor control. So it is that a brain surgeon can even evoke sensations or muscular movements by skilled application of an electric needle to the proper cell areas. Yet the major portion of this marvelous organ is like an unexplored continent of interwoven waterways and forests. It remains impossible to tell from the brain of a great man why he was great or where his epochal thoughts came from. The marked cellular development, a little more marked than a thousand similar brains, shows but the inner record and past story of his greatness. With all the intricate researches of centuries, we know but one thing for sure. The brain with its nine billion nerve cells and its positively countless junctions and fibres is like some great intersuburban telephone exchange or vast organ with myriad pipes and wires. It is an instrument of swift adjustment, of labyrinthine communication and of infinitely varied execution. Let it be running smoothly and all goes well. But under the havoc of strain or upheaval, with its slow-formed nexus of wirings ajangle, small wonder the invisible Operator grows faltering and loses control. Even so might some master organist yield naught but hideous discord or even deathly silence after an earthquake. To such an extent is human personality dependent upon its brain.

Then, too, as we are not allowed to forget today, we are creatures of our glands. That mushroom science known as endocrinology, or more pretentiously as the "chemistry of personality", tells us of the long-neglected ductless glands and of how they release into the blood certain chemical secretions. These powerful "hormones" are not only energy-producers as the name signifies, but they also regulate bodily growth and mental development. If, for example, the thyroids fail to se-

crete their precious fluid in childhood, the result is a stunted brain and dwarfed intelligence. "Without phosphorous, no thought", was the old adage. "Without thyroid", says Berman, the popular oracle of this new science, "no thought, no growth, no distinctive humanity . . . is possible". Hardly less important is the pituitary gland, while the dramatic role of the adrenal glands in fear, anger and excitement is now a matter of common knowledge. "Courage," declares Dr. Slosson half seriously, "is not a matter of 'sand', but of sugar." Are not our scientific friends guilty here of that old fallacy known as putting the cart before the horse? The bodily energies with which courage expresses itself are, indeed, largely a matter of blood-sugar and adrenalin. But what stimulates these tonic secretions if not the keyed-up spirit when danger is confronted? Nevertheless, why not admit that we *are* dependent upon these mysterious glands of ours?

Finally—lest we forget—we are also creatures of bodily habit. When we eat, drink, wash, dress, throw the car into gear and lift our hats to the ladies, nine-tenths of our action is automatic—a following of practiced grooves and well-worn nervous pathways. Our conversation, our etiquette, our professional mannerisms and our handwriting all draw heavily upon the funded reserves of established habit. Even more impressive is the absent-minded pianist whose body executes with mechanical precision while his thoughts are elsewhere. How plastic our nervous systems to acquire, and then as age advances how increasingly set! Woe unto us if bodily habit becomes the master and not the servant.

It has been no small part of popular and even of religious tradition to despise the body. The mystic Plotinus, we are told, was ashamed that he had a body and refused to allow it to be sculptured or to commemorate its birthday. Now as a revolt from men's inordinate love of the body, such ascetic contempt, like monasticism in general, is not without its admirable qualities. But if it means spiritual victory in a St. Francis, it may mean spiritual vanquishment in a St. Anthony. The true Christian should not so despise God's handiwork. To him it is the temple of the Holy Ghost—a structure of marvelous

design, a being of boundless possibilities—the instrument of all earthly righteousness and dedicated to noblest uses. Yet thousands of professing Christians still teach their children that the body is something to be hated—a shrine of evil secrets, the root of all depravity. Neither Christianity nor science support such Manichæan superstition and only the sunlight of reverent truth can dispel its sinister consequences.

The pendulum has swung, however, and our danger today is rather in a glorified materialism that worships the body, crowns its beauty, acclaims its triumphs of skill and strength and makes its perfection the goal of racial progress. Even more serious is the scientific trend towards exalting its nervous machinery as the grand dictator of human destiny. Here is the battleground of the century in the unstilled warfare of religion and science. After according full recognition, therefore, to the close dependence of mind upon body, we must turn to the array of facts which portray in no less authentic outline the equal if not greater dependence of body upon mind.

II. *Mind Over Body.*

In the first place, we are not simply at the mercy of our sense-organs and the incessant rain of stimuli that shower upon them. In a very real sense we *choose* our sensations. The mind, in the process of attention, selects stimuli; it accepts some and rejects others. In fact, many call but few are chosen. As I write, the tick of the clock, the crowing of roosters, the sighing of the wind and the whistle of passers-by are ignored. My trusty Waterman and the inky characters that straggle upon my manuscript are in the spotlight of consciousness; though even they fade at times as a new thought emerges. Likewise, the lady shopper, oblivious of sport displays and safety razors, is luminously aware of stylish gowns and modish millinery. So the soldier in the fierce bloodlust of battle is recklessly unconscious of wounds or the wild elements. Even when siege-guns roar or fire-bells ring, the pondering philosopher sits blissfully heedless. Ever around us there play colors, sounds, odors, movements and forces, from

whose perennial profusion we pick out a choice cluster in the butterfly net of passing interest or ruling passion.

This selective power of mind, notable as it is in the normal state, is even more conspicuous and remarkable in the abnormal. Thus the hypnotized person can be rendered blind in specified areas of his field of vision so that a friend in the room becomes invisible to him. By a species of self-hypnotism, the shell-shocked soldier may lose the sight of his aiming eye or become totally deaf without organic defect. The hypnotic subject can even be made insensitive to violent pain. His mind becomes powerfully inhibitive and the incoming currents of painful stimulation are blocked. Perhaps by some such power the martyr of the inquisition endured the flames, his inner vision fixed on a crown or a cross.

In a similar way the mind selects its memories. What thoughts and images arise in consciousness depends not merely upon what is stored away—the total depository of past stimulation—but upon the purpose of the present. If you are to choose an appointee for a committee chairmanship, you do not think of all the people you have met, or even of those most recently or most frequently met. You call up certain *kinds* of persons who are relevant to the requirements and then you weigh them by a standard of selection. A gifted author may have a vocabulary of twenty thousand words, which means twenty thousand distinguishable ideas, images or higher reaction units, call them what you like. Pausing to express a certain shade of meaning, one word—the right word—leaps into his mind, selected out of an almost countless multitude. Even the laws of association cannot explain this selective magnetism of the mind, which in fact constitutes a law in itself, namely, the still mysterious law of Congruity.

Equally significant is the mind's choice of forgettings. For we seldom *just* forget. True, memory fades with disuse. But pride, fear, comfort and convenience are also tributaries to the River of Lethe. The unpleasant bill, the disagreeable call, the odious lesson on syntax, the distasteful task—how easy these are to forget. Should we really wonder at recurring oversights and forgotten pledges? I have come to the conclusion that

students facing a dreaded examination actually reject the facts they wish to absorb through very fear and thus, subconsciously, *will to forget.* But this selective power even goes further. After an emotional shock such as a horrible accident or upset love affair, there may be total amnesia or blankness for the experience lasting even for years. Neither spontaneously nor by effort of will can the distressing memory be brought to consciousness. Yet the buried memory may reappear in dreams, in unaccountable moods and impulses, and even in bodily disorders. To say that "the complex is repressed into the unconscious" does not explain it. More light is cast when we say that fear and misery—those great Inhibitors—have caused functional disconnection or that the painful experience is so repellent to the personality and its emotional harmony that "protective forgetting" sets in. Happily the buried memory may be brought to light by some such mental surgery as hypnotism or psychoanalysis with subsequent relief. Memory and forgetting, then, are purposive and selective rather than passive and accidental.

But not only in the selection of sensations and memories does the mind show its power, but also in the choice of acts and motives to action. The energy aroused in the brain may flood into many thousands of motor pathways throughout the body. But in fact it seldom or never does. Almost always this energy is directed into selected routes and discharges into appropriate teams of muscles. If, for example, your purpose be to rake in the shekels or to avenge yourself upon an adversary or to give a cup of cold water in Christ's name, a different set of executive muscles and acts of skill will be called into play in each respective case. It is often mistakenly said that we are just bundles of habits. For even more important than the formation and possession of habits is the selection of habits. Thus a sailor may have equal skill in rowing a boat to safety or in lowering it for others, but which he chooses can mean life or death. Again, it is said that we are bundles of impulses and emotional tendencies. But here also to have a mind is to have the very principle and power of selection. Suppose a friend fails me in a crisis. I have an impulse to

heap angry abuse upon him or to retaliate in kind; also an impulse to snub him in cold disdain; and yet again, within my better nature, let us hope, a desire to return good for evil, befriend him with compassion and show him the loftier way. Which is it to be? Here is a choice of ends and for each end a choice of means. Analyze it and carry it back however far you will, and you will never get beyond this primal power of the mind to compare futures, to evaluate goals and to exercise preference. It is not without reason that two of the foremost thinkers of the past generation, William James and Henri Bergson, have both agreed that the quintessence of mind, that which distinguishes it from the body *par excellence,* is its selective agency, its power of choice. In the body lie choices; in the mind, choice.

But we can go even further. We now confront that ancient mystery—the human will. Will means a concentration of energy and an inhibition of opposing energies guided by a scale of values. Whence come the energies? In the main they are bodily forces—chemical energies of muscles, glands and blood-stream. But they must be released at the right time, in the right order and to the right degree. What is this super-energy that releases and directs the bodily energies? Surely it is mind energy. At least no better solution has yet been found. We not only *use* energy, we *enjoy* energy. To call the first, fact, and the second, fancy, is utterly illogical. "Ideas have hands and feet," said Hegel, "and move the world." But only ideas energized by motive and decision. Whence then the principles of guidance, the scale of values? The answer again is, *mind.* For to the body there is neither true nor false, beautiful nor ugly, right nor wrong, better nor worse, less perfect or more perfect. Why is it that the best human attainment, whether of beauty or moral grandeur, is felt to be imperfect? And why is it man's endless craving for perfection is satisfied only in the Divine? The body? A clod untroubled by a spark. But the spirit—something within it dares to aspire, measures itself against the Infinite.

If all this be true, the mind selects its stimuli, its memories, its motor habits and skills, its motives and purposes—and all

in accordance with its own standards of value. In so doing it shows its autonomy and relative independence of the body. But, it will be objected, is it not the brain which does all this organizing and selecting? Surely this is the accepted teaching of present-day psychology. What is the mind, after all, but the nervous system in action? Volumes have been written pro and con. The learned doctors disagree. But I have yet to find any positive evidence for this alleged omnipotence of the brain. If many psychologists speak as though the brain did it all and our conscious selves were but passive spectators, it is because they are committed in advance to the proposition: never explain by conscious activity what you can possibly explain by nerve-processes. This in turn goes back to the outworn and now almost discredited doctrine of parallelism with its mysterious isolation of mind and body. This is another case of the specialist's fallacy. It is almost like saying, as some still do, that you mustn't mix business and religion; whereas, the plain fact is that the genius of each must interact with the other if vital progress is to be made. Of course, there are limits and even danger-points. But the inescapable conclusion, to me at least, is that mind and body are no fenced-off realms; nor is one of them a fairy story; but both exist and function together in a glorious democracy of mutual causation. To say then that the brain is the sole agency of choice and evaluation is to rub the Aladdin's lamp of speculative magic. So great is the plausibility of words that this juggling of unknowns with unknowns often succeeds in parading as science. But every true scientist will admit that our abysmal ignorance of brain capacity warrants no such extravaganza of deduction as the strange belief that we are nervous automata, electrochemically operated. In contrast with cerebral theories, conscious activity is a *fact* if anything is a fact in the whole wide universe. Here let us stand.

It remains to examine a final group of facts which speak, not so much of the selective power of mind as of its initiative and causative agency. Take, for example, the "psychogenesis" of brain disorder. We have already spoken of the seeming fatality with which the breakdown of the brain machinery af-

fects the mind. Yet the fact is too often ignored, even by medical men, that this cause and effect relation runs as often the other way, namely, from mind to brain. Thus a fit of anger is frequently the cause of a cerebral hemorrhage and its attendant paralysis of mind and body. When over-secretion of the thyroid glands results in exopthalmic goitre with its tremors and irritability, the initial cause is usually found to have been prolonged fear and anxiety. The loss of memory and dual personality which oftentimes follow a shock are typically the effects of the emotional upset and in most cases no brain injury can be discovered. It is surprising, in fact, how much of the brain can be destroyed and the powers of memory and thought yet be preserved. Hundreds of speechless and paralyzed soldiers, whose brains were seriously injured in the war, have since recovered their powers of language and locomotion. How is this miracle possible? The cryptic answer is that new brain areas have been organized and brought into play. One thing we do know. The essential factor in such astonishing recoveries is the *will* to recover and *faith* to experiment.

Here also we may cite the impressive phenomena of hypnotism and suggestion. The marvel of hypnotic control is not so much the mysterious rapport between hypnotist and subject, for this is, after all, only the relationship of master and pupil, or of officer and private, exaggerated. It is rather the uncanny fashion in which the normal power of mind over body is extended. To demonstrate this, the subject's body may be stretched between two chairs in cataleptic rigidity for long periods without conscious fatigue. Paralysis of the arm or tongue are swiftly produced. As already remarked, his body may be rendered anesthetic to pain so that even a major surgical operation may be painlessly performed upon him. It is even possible, as a number of famous hypnotists have testified, to produce burns or blisters on the skin by skilfully placing the idea of such in the receptive focus of consciousness. It is not improbable that the stigmata of St. Francis of Assisi and other medieval saints, if we can credit their authenticity, were caused by self-hypnotic meditation upon the wounds of the crucified Saviour.

Curiously comparable to these strange phenomena are the

annals of psychotherapy. Thousands of shell-shocked soldiers, rendered blind or mute or paralyzed by trench horrors, were cured by mental stimuli. Subtle persuasion worked the oracle with some; hypnosis with others; a wave of favorable excitement with countless more, as witness the 2,200 who recovered instantaneously on Armistice Day. Dr. Cabot, of the Harvard Medical School, has estimated that fully 40 per cent of his patients in a normal practice were suffering from ailments of mental, rather than physical, origin, and hence curable by mental means. Here is where Coué and Christian Science have reaped their harvests of grateful cure. Dr. Wingfield, a well-known British hypnotist, lists forty-odd maladies successfully cured by hypnotic suggestion, including one genuine case of cancer. On the threshold of organic disease, scientific caution bids us pause. All we can say is that no limit has been discovered to the truly remarkable curative power of mind over body. The Christian Church, like the medical profession, is tempted to view the growing success of these healing systems with suspicion, if not accusation. Should she not rather view them with self-reproach? Are not the very laws of psychophysical interaction Divinely ordained? Do we really believe—are we ready to act seriously upon what our Lord and Master said about "faith as a grain of mustard seed"?

Finally, the soul of man, in however humble a degree, is creative. Here, above all, is attested its Divine origin and its supremacy over the physical. Disciplining the body to unending toil, it searches far and wide, broods deeply, masters nature, creates a new environment. Cathedrals, great poems, Madonnas, oratorios and leagues of nations, as well as radios and television, are the authentic products of Mind's creativeness. Only a few are geniuses—Platos and Shakespeares, Beethovens and Edisons. But studies of genius make it ever more clear that these great ones were great because they concentrated with loving passion to excel, using in faith those gifts, only heightened in degree, possessed by every man. Shame on the rest of us that we pitch our lives so low. To all men is it granted, under the Master's guiding hand and eye, to create character—to remould nature, body, soul and spirit, self and humanity, nearer to the heart of God's desire.

NEW LIGHT UPON THE BIBLE.

By Rev. Parke P. Flournoy, D. D.,
Washington, D. D.

1. How the New Light Came.

Until a comparatively recent period cuneiform script was a great mystery. Now, however, it is read on many thousands of clay tablets, as well as cylinders, steles, &c., found in Assyria and Babylonia; but this was first accomplished by the study of the inscriptions on the face of the great rock mountain of Persepolis, the old capital of Persia. Paul Emile Botta investigated the ruins of Nineveh. He found the great palace of Sargon II, with its array of bas-reliefs. He was followed in 1851 by Victor Place, who excavated the ruins of Kohrsabad, near these ruins. In 1845 Sir A. Henry Layard discovered the great palace of Sennacherib, who ruled Assyria 705-681 B. C. Eventually, Sir A. Henry Layard succeeded in reading the inscriptions on the great rock at Persepolis, and translated them into English. So the cuneiform now sends forth great new lights on the past and on Bible History.

Subjects.

The Creation and the Flood.

To compare the Bible accounts with the far older Chaldean records see *"Light on the Old Testament from Babel"*, by Professor A. T. Clay, of Yale University.

Names of Persons, Cities and Countries in the Bible and Cuneiform records. *Ibid.*

Nimrod and His Prehistoric Cities, Identified. *Ibid.*

See Koldewey's *"Excavations at Babylon"* and Hilprecht's *"Excavations in Babylonia and Assyria"*.

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Abraham's Birthplace, Ur of the Chaldees, and his second home. Remarkable finds. Reports of the American and British Excavators of Ur.

See also *Bible and Spade,* by Professor E. J. Banks.

Israel in Egypt and Sinai.

See Professor E. Hull's "Mount Seir, Sinai", &c., and especially Professor Flinders Petries' *"Egypt and Israel".*

The Excavations at Bethshan, and Israel's First Three Kings.

Account by Dr. George Byron Gordon, Director of University of Pennsylvania Museum.

The Great Revolt and the Invasion of Shishak.

I Kings, twelvth chapter, 14-20.

Compare Nimrod Tablet, *Cuneiform Parallels,* p. 322; by R. W. Rogers, Ph. D., Leipzig.

Ahab and Jezebel.

I Kings 16:29-32; 2 Kings 9:30-37, &c.

See Harvard Theological Review for January, 1911, telling of exploration of the ruins of Ahab's palace at the site of the city of Samaria.

Ahab as a great soldier is shown in his contests with Benhadad of Damascus and also on the monument of his great enemy, Shalmanezer III. On Shalmanezer's monolith we find Ahab mentioned in the battle at Quaquar thus:

"10,000 men of Ahab, the Israelite." On this monolith we have also the name of Jehu, the founder of the last Israelite monarchy, indicating that he had yielded to Shalmanezer, and that Israel was now under Assyria. On the monolith is a picture of Jehu bringing "the tribute of Jehu" to Shalmanezer.

The few cases mentioned are only examples of the vast number of corresponding records in the Bible and Babylonian and Assyrian cuneiform inscriptions. If readers could read

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Cuneiform Parallels to the Old Testament, by R. W. Rogers, Ph. D. (Leipzig), Litt. D. (Dublin), D. Litt. (Oxon), &c., of 470 pages, besides a large number of illustrations, steles and plates, &c., showing inscriptions, they would see that only a few cases of coincidence have been mentioned here out of an almost incalculable number of such "parallels to the Old Testament". With the book before me, I am impressed with the proof of the historicity of the annals of the Old Testament as positively irrefutable.

As to the history of the New Testament, inquirers could do no better than to take up *The Bearing of Recent Discoveries on The Trustworthiness of the New Testament,* by Sir William M. Ramsay, D. C. L. Sir William began his career as a higher critic. But at the beginning of his work as a historian, examining critically the regions of the Apostle Paul's life work, one discovery convinced him that Luke, whom critics accused of error, was absolutely correct, while his critics were just as absolutely wrong. This fact was that Paul, in fleeing from persecution at Antioch of Pisidia to Lystra and Derbe, passed a provincial border line. The line was there in the first century; but in the beginning of the second century had been removed by Roman authority.

Turning to the 225th page of this book, the reader will find the following:

"A number of German critics, followed by many outside of Germany, used, until recently, to say without hesitation, that Augustus never issued a decree ordering a census; that there never was under the Empire any regular system of census; that where any casual census was held the presence of the wife was not required, but only [that] of the husband, and that his presence was never required at his original home."

He proceeds to prove that Luke was right and these critics wrong in all of these four assertions.

The correctness of Luke about Quirinius (Luke 2:2) has been fully established by finding the inscription on the stone dug up at Antioch in Pisidia. Ibid, page 285. (Plate showing the inscription, opposite that page.)

We can now see a parallel of Nebuchadnezzar's boast. Dan-

iel 4:30. Compare his *"Building Inscription", Cuneiform Parallels,* pp. 368-369. "The fortifications . . . of Babylon I strengthened, and *made an everlasting name for my reign".* See Koldewey's *Excavations at Babylon,* to learn of its vastness and the strength of the fortifications. Thousands of bricks stamped with his name are found in these ruins and other places too. Belshazzar, once declared to be mythical, is now found named on his father's (Nabonidus') clay cylinder. *Cuneiform Parallels,* pp. 378-79. His father's prayer for him we may read there:

"And as for Belshazzar, the first-born son of my body, do thou [Sin, the moon god] implant in his heart the fear of thy great divinity, &c."

The Scene of Belshazzar's Feast.

"If any one should desire to localize the scene of Belshazzar's eventful banquet, he can place it with complete accuracy in this immense room [the throne room], 17 metres broad and 52 metres long." Koldewey's *The Excavations at Babylon,* page 102.

The Conquest of Samaria. 2 Kings 17:3-6. Sargon's parallel account.

Annals, lines 10-17.

"In the beginning of my reign [722] and in the first year of my reign [721] . . . Samaria I besieged and took [three lines lost] (15) 27,290 inhabitants I carried away, 50 chariots I collected as a royal force. . . .

(16) I set up again and made more populous than before. People from lands I had taken I settled there (17) My men I set over them as governors. Tribute and taxes, like the Assyrian, I set over them." *Cuneiform Parallels,* page 326.

And now we learn of one of the greatest discoveries ever made, that of the tomb of Cyrus the Great. We read of Cyrus the Great in Isaiah 44:28-45.

"Thus saith Jehovah, thy Redeemer 44:24 . . . that saith of Cyrus: "*He* is my shepherd, and shall perform all my

pleasure, even saying of Jerusalem, She shall be built: and of the Temple, Thy foundation shall be laid."

"Thus saith Jehovah to His anointed, to Cyprus, whose right hand I have holden to subdue nations before me, and I will loose the loins of kings to open the doors before him; and the gates shall not be shut . . . that thou mayest know that it is I Jehovah who call thee by thy name, even the God of Israel. Isaiah 45:2-3, &c."

A Marvelous Discovery.

Earth Gives Up Lost Capital of Cyrus the Great.

From the Herald Tribune, Berlin Bureau, Inc. Copyright 1928, New York Tribune, Inc.

Berlin, Sept. 4. And I am writing on Sept. 5, one day later; and here before me are the words of the *Herald Tribune* announcing the discovery by Professor Ernst Herzfeld, a distinguished archaeologist, at Pasagadae, the ancient capital of Persia, of the tomb of Cyrus the Great.

The full account cannot be given here for lack of space; but every reader who has before him the *Herald Tribune* of Sept. 4 will find it most interesting. It is certainly one of the very greatest archaeological discoveries of our times.

It is remarkable to see the Cylinder of Cyrus (*Cuneiform Parallels,* p. 380-384), and to observe its relations to the prophecy of Isaiah 44:45. Isaiah, using God's words to Cyrus (45:41), says, "For Jacob, my servant's sake, and Israel my chosen, I have called thee by thy name; I have surnamed thee, though thou hast not known me".

Looking at the Cylinder of Cyrus, we find that he *was* ignorant of God; and attributed his being led to Babylon to Marduk instead of to Jehovah.

"To his city Babylon he caused him to go. He made him take the road to Babylon, going as a friend and companion at his side." (Cylinder 15.)

Evidently referring to captives, we find in Cylinder (32), "All their inhabitants I collected and restored them to their

dwelling places". Ezra says: In the first year of Cyrus, King of Persia . . . Jehovah stirred up the spirit of Cyrus, King of Persia, so that he made a proclamation throughout his kingdom and put it in writing, saying, Thus sayeth Cyrus, King of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven given me, and He hath charged me to build Him a house in Jerusalem which is in Judah. Whosoever there is among you of all His people, his God be with him and let him go to Jerusalem, which is in Judah, and build the house of Jehovah the God of Israel." (Ezra 1:1-3.)

Sept. 6, 1928.

The *Washington Post* of this morning has the following account of the great discovery:

The Tomb of Cyrus.

"Of the memorials of the mighty which have been uncovered from time to time by the new zest of archaeologists for revival of knowledge of the cities, palaces and tombs of the potentates of the East, none has eclipsed in intrinsic historical value, as well as in archeological estimation, the discovery of the city which was built by Cyrus the Great in Persia, and which centuries ago dropped out of knowledge. Its location and the discovery of the tomb of Cyrus are due not a little to the faithfulness of the man who was required by Alexander the Great to restore the ravished tomb of his great predecessor in world exploits. It was in 363 B. C. that Aristobulus did this work and left a description that has proved an accurate guide for archeologists. Thus has been uncovered from the debris of ages the tomb that will hereafter be preserved as one of the most remarkable relics of the past."

The Persian city which has been brought to light is Pasagadae, and the credit for its discovery belongs to a German scientist, Professor Ernst Herzfeld. The tomb of Cyrus is described as a low quadrangular building of marble, surmounting a six-tier terrace, also of stone, rising from a base of 40 by 50 feet. The interior of the tomb is 10 feet long, 7 feet wide and 8 feet high. In old times pillars stood around the

tomb, upon which was inscribed, both in Persian and Median, "I am Cyrus the King".

Here rested the body of the son of Cambyses, the conqueror of Croesus and Belshazzar, the liberator of the Jews who had wept by the rivers of Babylon."

It may be well to close this brief summary of the vast number of *"Cuneiform Parallels to the Old Testament"*, as this last discovery of inscriptions is one of the most surprising and important of all. This limited view should convince every one with open mind of the historicity of the Old Testament.

But after studying these parallels between words of the Bible and cuneiform inscriptions, we must remember that the best testimony we have of the divine origin of the writings which form the Old Testament is the New Testament. For in it we have not only what is said of it by its various writers, but the words of our Blessed Lord Himself concerning it. These words we have in the New Testament.

There lies before me a little book which tells of some discoveries during the last half century, and some earlier, which throw light upon the New Testament. The little book tells of some of them under the following headings:

1. *"False Lights That Lead Astray."*

(These are false statements about the New Testament which are contradicted and shown to be untrue by indubitable evidence.)

2. *"New Light on a Martyr's Testimony."*

(Justin's two Apologies to Antoninus Pius, the Emperor of Rome, and his Dialogue with Trypho the Jew, show clearly that Justin had the four Gospels before him.

The discovery of Tatian's Diatessaron has removed all doubts about this. Justin was born at Sychar in Samaria near the time of the death of the Apostle John, and was martyred in the reign of Emperor Marcus Aurelius in 163 or 164.)

3. *"The Great Light from the Vatican."*

(The Diatessaron of Tatian.)

4. *"The Fuller Light from Mount Sinai."*

(The Syriac MSS. of the four Gospels discovered by Mrs. Agnes Lewis in the Saint Catherine Convent there.

5. (The Apologies of Aristides and Quadratus, addressed to the Emperor Hadrian, twenty-five years after the death of the Apostle John.)
6. *"Lights from the Land of the Pharaohs."*
(Gospel of Peter, Gospel of Paul, Akhinim MSS. A Fragment of Matthew and one of Romans.)
7. *"Many Lights from Many Lands."*
(Showing the historical truth of the New Testament in its geographical references.)

It is impossible to state thoroughly within the limits of this article the evidences which could be adequately given only in considerable volumes. But I cannot refrain from saying that the Diatessaron of Tatian proves that the four Gospels were written within the lifetime of the Apostle John, *i. e.*, in the first century, and that the long hidden treasures of "Elephantiné", the letters of the Jews there, which are dated and written in Aramaic, prove that Ezra, Nehemiah and Daniel could have been written in the fifth century B. C., or even earlier; for one of these letters in Aramaic is dated almost at the beginning of the fifth century B. C.

THE THEOLOGY OF KARL BARTH A PROTEST AND A STANDPOINT.

By Rev. William C. Robinson, A. M., Th. D.,
Professor of Church History, Columbia Theological Seminary, Decatur, Ga.

Dr. Robinson desires it to be said that in the preparation of this article he derived some firsthand information from his colleague in Columbia Seminary, Dr. H. B. Blakely.—Editor.

"Germany is raging with the battle of the paradoxes." Thus an American theologian described the phenomenal popularity of Professor Karl Barth's new theological approach. With his associates Emil Brunner, of Switzerland; Eduard Thurneysen, of Basel; Friedrick Gogarten, of Jena; Karl

Barth, now professor at Munster, is upsetting the world of German "Kultur-protestantism". Unravelling the philosophy of Barth is like solving the riddle of the Sphinx. He professes to offer "a marginal gloss", "a spice", "a criticism"; his disciples describe his work as "a corrective for all current theologies"; Harnack, feeling his historicism quail before Barth's bludgeoning, cries out, "Marcionite sheet-lightning"; while a Roman Catholic onlooker describes *Der Römerbrief* as the most significant bombshell dropped on the playground of theology since the papal encyclical against Modernism. Barth wages unrelenting warfare against Mysticism; yet a recent biographer calls him a mystic. He crushes the sacred idols of German liberalism—Schleiermacher, Ritschl, the Pansubjectivism of Experience, Historicism, Evolutionism, Religious Romanticism—with the reckless abandon of a Hebrew prophet; but he assures us that he wears no prophet's garb—that he is only "a commonplace theologian". Epithets, "orthodoxy", "scholasticism" leave him unmoved. The movement's attack on evolution's program of progress by human achievement has earned for it the title, "German fundamentalism"; yet in the dialectic theological school is to be numbered Professor R. Bultman, of Marburg, perhaps the most radical New Testament critic. Barth's movement is itself a veritable paradox.

Barth uses dialectics in an attack that is baffling, and with a subtility that is mystifying. He handles the categories and thought forms like a Scholastic. He turns out paradoxes like Tertullian, who firmly believed that the school of heaven is the paradox of the school of earth, and who affirmed *credo quia absurdum.* For instance, the Word of God is the task, the only real call and justification for a theologian (theos logos); but for the scholar it is the impossible task. Again, *Deus revelatus* requires the paradox *Deus absconditus.* Not straight lines, but the contradiction in thought alone ennables us to probe the deep wells of truth. The "Yea" of the confessions must be opposed by the "Nay" of criticism. In the being of man himself there is this paradox, this contrarationality, a rasping discord caused by the contradiction between his yearnings after the image of God in which he was made

and his actual fallen condition. Revelation is *the* paradox against which reason and nature rebel; while to it alone faith clings.

Here and there in his bewildering paths, Barth inserts the parenthesis, "let him who can grasp this thought". Nor will he apologize for this complexity. The man who really seeks truth must bring to that pursuit the spirit which realizes the task is not simple. He expects his students to value the Word of God enough to pursue it through the kaleidoscopic movements and stresses of thought, to realize that in all life there is crisis hard to comprehend. Disciples must follow his work back through the contributions of those whom he acclaims his spiritual ancestors, *e. g.*: Franz Overbeck, Christopher Blumhardt, Soren Kierkegaard, Luther, Calvin, Paul, and Jeremiah. They should be familiar with the content and terminology of the great philosophic thinkers like Plato, Kant, and Hegel. For Barth believes that "the theme of the Bible and therefore of theology and the sum of philosophy is identical"! In opposition to the Ritschlian view he presents philosophy and theology as in "harmony and congruity". Their common endeavor is to press through from the pansubjectivism of the religious consciousness or the religious experience theology to the objectivity of knowledge. The chief pursuit of both is the thought of God, the thought of eternity; the theme of both the relation of God to man. That philosophy which understands itself—the philosophy from Plato to Kant—is a transcendental philosophy; not an immanence philosophy, not an identity philosophy.

Although he wear not the hairy mantle of the prophet, underneath the subtleties of thought Karl Barth has the burning conviction that his message to the world is "from God" (apo tou theou). One of his admirers writes, "He is a man upon whom the shadow of the Holiness of God has fallen". Out of his Bible a Holy Hand gripes him and holds him in the deepest fear. Barth writes, "God is God, and must as such be known; not a new theology, nor piety, but the relation of all men to God". He would withdraw from pious endeavors and look up above to God. In sobriety he would look to God for an

answer for his lost, sinful condition; and from the miracle, the wonder of God's Revelation, he would speak to the world. With his associates he proposes to re-present the original Reformation point of view. In a world which had forgotten the real living God, Barth sets anew, as the center of thought, the holy transcendent God.

Barth's theology is described as a corrective of all current type of theological thinking. It may be best distinguished by its *"Protests"*.

A. *Against Historicism.*

Professor Krüger, of Berlin, defines Historicism; as, "the systematic historicizing of all our thought about man, his culture, and his values, a process which was begun by the Enlightenment and continued and to a certain extent completed by the scientific labors of the nineteenth century". He declares that the "modern theology" takes its stand upon this 'historicism". It is that rational and critical interpretation of Christianity which explains away the supernatural in terms of environment, psychology, philosophy, the logic of necessary evolution under natural historical conditions. In opposition Barth demands the paradox of the "un-historical" or the "super-historical". The Great Divide is, "The Word was made flesh". Divinity was clothed with a human form. K. B. declares that all his thought revolves around that one point which is called in the New Testament Jesus Christ, who was "born of the seed of David according to the flesh—declared to be the Son of God by the Resurrection from the dead (Romans 1:1-4)". The known world of the flesh, the horizontal plane of history and psychology has been intersected by a vertical plane straight from above—the world of the Father, of the Resurrection, and of Redemption. Christ is the unconditional new from above, the breaking through and appearing of the world of God in profane life.

One of Barth's most popular books is his *Die Auferstehung der Toten.* In fact, the Resurrection is the "Yes" of God's religion after the "No" of man's religion—the birthday and the birthmark of the new age.

The reign of naturalism is broken with the proclamation of

the super-historical Revelation. The Bible is a human document. But its chief value is not to be derived from studying its historic relativity. Its true significance, as suggested by its first and its last words, "In the beginning created God", "Amen, even so come, Lord Jesus", is, in presenting God as Creator and Redeemer, the Beginning and the Ending, the Source and the Purpose of all existence.

B. *Against Relativity.*

Revelation is to be distinguished from that study which would find a species of "revelation" in all comparative religion and religious psychology. The "round table" spirit is anathema to Barth. That relativity which finds in the whole history of religions, experiences of varying values, among which, perhaps, Christianity can offer the higher values, is woefully inadequate. When I profess that *my* religion is better than *yours,* I am guilty of unmitigated conceit; but in humility I can profess that *God's* religion, gratuitously revealed, is absolute, and therefore unqualifiedly good.

Religion is from God; directly, immediately from God. Man cannot feel after and find God. For man to attempt to bridge the gap of the transcendent God is titanism. God, the absolute, as against all that is relative, He, who is something strange dwelling in a light inaccessible, who is in no way a part of ourselves, can alone bridge the cleft and find man. Religion, the only religion entitled to that name, is the relationship established by the Holy God with the sinful soul.

Barth's purpose to replace all relativity with a new absoluteness is illustrated in the following incident. In reply to an invitation to state his theology in a magazine symposium of all varieties of Christian doctrine, he utterly declined to share in this "species of international orchestral concert". He declared that to give or strengthen the impression "that: (1) the unity of Christians in Christ is something actual that can be visibly represented by adding together as many and as different Christian standpoints as possible; (2) Christian truth consists in the sum total or in a cross section of all the various Christian ideas and opinions; (3) Christian knowledge is arrived at by means of a selection or mutual completion as be-

tween various Christian points of view", would be disastrous. Relativity in the relationship of God and man is contradictory to the genius of the Reformation and on the field of history is powerless to make headway against an absolute religion.

C. *Against Pansubjectivism.*

Barth is opposed to basing religion upon Schleiermacher's religious consciousness or Ritschl's values of religious experience. Emil Brunner places in sharpest contrast Schleiermacher's doctrine, "Gefühl ist alles; Name is Schall and Rauch" and Luther's conviction, "Verbum est principium rerum". Mysticism is defined as "the most sublime deification of nature, of heathenism, of the materialization of spirit". It substitutes for the clear, luminous revelation of God in the Word a "musical revelation" born of intoxicated feeling. All such religion is anthropomorphic, anthropocentric; a mere phase of psychology, utterly unable to satisfy the soul. For the Romantic Pietistic view of religion which masquerades our pulpits as "Churchliness", the dream that we can save men by "the aesthetic cleverness of our worship", he has no patience. The Church offering her own righteousness in place of the righteousness of God is converting the lightning of heaven to the heat of a slow combustion stove. The Church should be the place where human sickness comes to light that the Great Healer may lay His hand thereon; where real need is brought into contact with the Divine Word that between the two poles heaven's gracious lightning may flash. Religion ought to be a John-the-Baptist-Hand pointing to her Lord.

Even faith is not to be valued for its subjective, psychological processes or content. Faith is man's surrender as naked and helpless. Its "presumptive" object is God; but in reality God is always subject never object in His relationship with man. Positive faith is not an act of man; but the original Divine faith, the power of Divine truth, God with His righteousness interposing for the lost. Faith calls upon God and ever anew seizes God in His Righteousness, as the working Subject, giving the honor to God Himself, who giveth the prize. One is reminded of Dr. G. Vos' description of faith as "the unlimited willingness to let God do all the saving". Barth's

presentation makes faith God's act and activity even more than does Deissmann's description of Christianity as "a reacting cult". Thurneysen declares that faith is the name for the real work of the Holy Ghost.

D. *Against Evolution.*

In his epoch-making edition of *Der Römerbrief,* 1918, Barth directed his polemic against modern evolution's assumption that man, or nature as expressed in man, is the self-sufficient ground of human progress and redemption. Over against the naturalistic evolutionary world-view he placed the conception of a crisis, the eschatological or apocalyptical view, a new order brought by the advent of God into human life in Jesus Christ. Thurneysen declares that the very essence of sin is to be found in man's confident self-affirmation—yet this is the normal attitude for the advocate of "progress upward and onward by resident forces". The essence of Christian virtue, the true attitude of faith is humility, self-distrust, self-abnegation. Against the idea of God immanent in man and the world, and of man as himself divine, Barth and his associates have directed the whole energy of their attack. Religion is not the soul of culture, the acme of religious mysticism; it is the crisis, *i. e.,* the doom of culture. It is not what German transcendental idealism, evolution, and the Enlightenment represent it—the crown and fulfillment of humanity's upward path. The essence of religion is not to be found a "humanizing Christianity and Christianizing humanity". "The reality of religion is man's horror of himself." This "horror" is the recognition that he stands at the cleft of two ages. The parousia has already taken place. The hour is already here. The Word dwells among us; momentarily present. For every soul now is the eschatological moment. All the pressure of the eternal order is calling man to apprehend in the judgment upon the human the beginning of the Divine—to lay hold of the Resurrection—God's Yea. In distinction from the world of toil, burden, suffering and wrath—a world far from God—stands the world of the Father, of the Resurrection and of Redemption. Our efforts will never evolve this other world. We *wait for* a kingdom of God, strange and foreign to this

world; a kingdom which will swallow up, transform, shape anew this world. Eschatological crisis stands opposed to self-sufficient evolutionism; actual revelation confronts the idea that Christianity is the final religious product of evolution from animism.

The attitude of a German exchange student toward Evolution will illustrate the view of a representative of the dialectic theological school on this question. This student attended the Matther-Stratton Debate on Evolution held at Harvard, Session 1927-28. Returning therefrom, he expressed himself to this effect: "Well, you know that I am far from being a conservative; but (perish the thought!) I am not an Evolutionist."

E. *Against Rational Orthodoxy.*

Barth prefers the powerful living supernaturalism of the creeds to "modern broken-windedness". But he affirms that Rational Orthodoxy errs in grouping God along with other matters of knowledge; instead of realizing that He is the fount of all knowledge. Rational Orthodoxy is much busied with apologetics, trying to prove certain statements of faith—the Word of God is its own self-vindication.

Again, Rational Orthodoxy falls into all kinds of religious idealism by claiming that certain human ideas can contain God. Such Idealism is only a revelation of what is deepest

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Dr. Thornwell has answered by anticipation Barth's protest against rational orthodoxy, and that by admitting the correctness of a large part of these protests. He declares that God in Himself is indefinable; but that man's finite conceptions of Him can be expressed and those expressions systematized. He also posits a dualism between reason and special revelation, holding that reason is as ignorant of the world of special revelation as a blind man is of the world of sight, or as the embryo in the womb is incapable of predicting the world into which it will enter. He describes the supernatural world as above nature, as having its source in the bosom of God, and descending upon us immediately from heaven. While teaching that revelation is addressed to reason, Thornwell denied to reason either the competency or the right to pass a negative judgment upon the teachings of special revelation. Here reason can only affirm, never deny. The illumination of the Holy Spirit is required for the understanding of these superrational truths.

in man; not of what God is. Man stands related to things, to knowledge, to reason; but is intellectually disparate from God. It is not possible to express God's being in specific concepts, or in visible forms or symbols. Barth is interested solely in revelation, properly so-called. Revelation comes to us not by reason, but by faith. Therefore, there is no pure scientific theology; but only a theology of faith and revelation. The Word of God apprehended by faith is to be held, even though it have to oppose rationalism with the contradiction in thought.

Positively Barth describes his theology as a *Standpoint.* Students have given it several names, each more or less, suggestive of that point of view:

I. *Neo-Calvinism.*

In preference to the more recent theologians Barth and his school study, edit, quote and profess Luther and Calvin. Holding the theocentric rather than the Christocentric approach, Thurneysen defines them as Reformed rather than Lutherans. As the Reformation swept away saints, priests, indulgences and brought man face to face with God, so the New Reformation must reject Idealism's dream-gods and take in earnest the quest of the living God. Theology's business is with that which Luther described as "Das Wort Gottes" and Calvin named, "cognitio dei". Calvin's definition of theology is endorsed: "ein investigare deum in sua inscrutabili altitudine". With Calvin the "Barthites" emphasize the sovereign freedom and the sublimity of God.

Barth's view of God is the quintessence of transcendence. Religion is our consciousness of the distance which separates man with all his culture from God. God is not only the near God; He is also the far God. "If God does not remain alone—God, the unknown, the hidden, in all His eternal power and Deity, the only strength of the strong—then all things have become as sounding brass and a tinkling cymbal." "God alone is God, and man is never and in no sense God too; and there is no transition from one to the other." "There is no point where the finite merges into the infinite for, *finitium non est capax infiniti.*" God is the *totaliter aliter;* and to speak of Him is a totally different thing from speaking of man in a

somewhat lofty language. Thurneysen finds that by taking in utter earnest this separateness or disparateness of God the sixteenth century Reformers separated themselves from the Middle Ages; and by a similar recognition Barth has separated himself from the immanence mania of liberalism's religious consciousness or religious experience.

Transcendence may more positively be expressed as the holiness of God—His separation from man as earthy, His judgment upon the world and its history, His wrath burning against all sin. This movement advocates such a taking in earnest of the might of God's holiness, that only by a genuine dealing with sin can grace come to the side of holiness; and so God, the living God, really come into relation with man.

II. *The Theology of Crisis.*

As suggested above, in opposition to evolutionism Barth's teaching is described as "the theology of crisis". This world is not crammed with heaven; it is a fallen world, under judgment and the wrath of God. In crisis with developmental naturalism stands the supernatural Kingdom of God. The solidarity of the race, even with its culture and its ecclesiasticism, is opposed by God's *Reich*. There is "an endless qualitative difference" between time and eternity. Between the temporal works of man and the eternal works of God, between culture's religious-consciousness-Protestantism and genuine religion there is a radical cleft. Genuine religion is "the great disturbance"; the point where not man's health, but his sickness (that which separates him from God), becomes manifest. Sin must be taken in earnest. It is a wrong direction to our whole life. It is the ego, the "I live"; which the God must utterly convert into the glorious freedom of the children of God.

The pericope, 1 Corinthians 15:1-3, focuses this great crisis. Like two Alpine peaks stand Christ's death and resurrection, with His grave as the valley between. His death for our sins is the end of history; the Resurrection is the beginning of a new life, and apparition of the new age which sets an end to the old. In this mysterious paradoxical eruption of divine forces the Cross is the last word of despair, of judgment upon

human religion; the "Nay" of man's way, which leaves nothing possible save the "Yea" of God's salvation. The Cross stands over against all attempts of man to work out his own salvation. Similarly commenting on the second chapter of Philippians, Barth insists, the self-emptying, the humiliation must go their way to the bitter end—as far as death. The door must be shut until nothing more remains over except the Word which God alone can speak—the Word "Resurrection". Yet in the ethos of this obedience and self-abnegation faith finds a true exaltation; faith sees in the Cross the reflection of God's self-emptying Incarnation, the unity of the Crucified with the Father; faith finds her Lord.

Thurneysen declares that the recognition of sin is *Das Wesen der Reformation.* The Reformation began with the reality of sin in the soul of Martin Luther. This "reality of sin is based on the reality of the holiness of God"; and marks the fundamental and irreparable separateness of man from God. It is the self-glorying of man who will not fear God. Sin is guilt, our own personal guilt. Grace can only find entrance by a genuine act of God, who, in the might of His holiness taking sin in "dead" earnest, puts sin aside in this way, namely, by Himself lifting it up, taking it on Himself, bearing it away. "Even God, a righteous God, cannot blow sin away as a bubble." "A God, to whom sin means nothing, forgives nothing in me." "There is no such God." "The God who does not take sin in earnest may be the dream God of men, of wishful thinkers; He is certainly not the living God." "The removal of sin, even for God, was a work, a labour which Christ has accomplished." Therefore, Jesus Christ not only signifies our peace, He is Himself our peace, and apart from Him there is no peace. "It is by the full 'taking in earnest' of the reality of God that the reality of this unsymbolic 'taking in earnest' of the life and death of Christ comes to expression." "The Cross is what it signifies: the death of the Holy One for the sinner, the call to life of the sinner by the Holy One." The Cross shows sin to us. Our sin is there dealt with and judged. We are not to look at the Cross; but to submerge ourselves

there. There our life is founded. We are buried in His death and risen with Him from the dead.

R. Bultman finds in John's Gospel a dualism between life, which belongs to the sphere of God, and death, which belongs to the sphere of the world. Fallen man is in the darkness of the world, its sin and its godlessness. The Word of revelation judges the world. The Parousia has taken place in the coming of Christ. Revelation is followed by eschatological crisis. The Word dwells among us and is mighty through the vehicle of preaching. It is a present and a pressing call to man here and now to separate himself from death unto life, from the world unto God. But eschatology is not thereby exhausted. It also promises the resurrection from the grave (John 5:24). At that occasion the world will be no more and only two possibilities will exist—Heaven and Hell!

III. *"The Theology of the Word."*

The Revelation of God is the final judgment upon man's religion; the revelation of genuine religion. The Bible is no longer treated first and foremost as the record "of a great human experience", as the account of men who had "a genius for religion". Although the Bible and the human life of Jesus and preaching are to be subjected to critical, scientific and historic research; yea, though criticism find flaws and errors in the record; faith finds a real objectively valid Word of God. And this Word is in and of its own right self-evidencing; needing no human support; infallible; the one ground of faith.

Emil Brunner conceives of revelation strictly in accord with a view of the transcendence of God—not relative, but absolute; not continuous, but special. "Therefore, revelation is not a continuation of culture, or creation, not the blossom or kernel of humanity, not the culmination of evolution—but the interruption of continuity, the intrusion of the utterly dissimilar—in a word, it is miracle." A real, external, objective authority—somewhat indefinitely delineated to be sure, but really objective; and with some points in common with Luther's doctrine of the Word of God as the Gospel, the New Testament of promise, is thus presented as the seat of authority in religion.

In so far, it is a real advance upon pure subjectivism, whether of religious experience or of religious consciousness.

Revelation is a way from God to man, not the converse. The transcendent God is manifest in Christ. The proclamation of this becoming flesh of the Word of God is the central point of Barth's work. Christ is the overthrow of the dualism between time and eternity, the overthrow of the separation between the death of the world and the life of God. He dwells among us, judging and making alive now. He is the way from God to man, in whom comes the new order and the new world.

Commenting on Philippians 2:1-11, Barth declares, "The bearer of the Name which is above every name, at whose Name every knee shall bow, which by all disciples is known as Lord, He is clearly not less than He who is here designated as 'Father God' (theos pater), Himself is, to whose honor everything is done". Christ's essence is His being like God; His form is the incommunicable direct recognizability of God. The being on an equality with God is as surely His possession as the private properties of the Philippians are theirs. "One whose possession is absolutely secure does not need to lay His hand upon it in the gesture with which a robber grasps his booty." But in His sovereign Divine freedom He laid aside the form of God—all the recognizability of His being. He took the form of a servant, the appearance and value of an essence which is not God, which is not the Lord. "What we see is a man—not a Lord, but a servant." The whole royal freedom, the whole sovereignty of God, is the ground of this Incognito. As such, "flesh and blood cannot and ought not and will not reveal who He is". For historico-psychological treatment He has the form of a human being. Yet the last century's quest for the historical Jesus is a hollow study. He is no ideal, genial, religious man. He is God become man. As Calvin says, the humility of his flesh covers like a curtain the Divine Majesty. It is now the business of the Father to reveal Him in the unrecognizability in which He has placed Himself.

Just such a one as He who would empty Himself, as the one who would become a man without "skimmings" and with-

out ornamentation, is the Head of the Church. Faith, the work of the Creator Spirit, discerns that even so He is God. In considering Him who came down to us, who speaks to us, we stand before the whole wonder of the mercy of God. This Wonder, called Jesus Christ, is so very God that He can become man without ceasing to be God—who does just that for His love for us. Before this Wonder of God become man the Reformed stand always in deepest amazement and seek in humility and self-abnegation the likeness of the Divine Head of the Church. In human speech God's Word has been declared among us. Only by laying hold thereof can we know and understand. God has not left us alone.

The great blessedness which the Word of God speaks for man is Justification. Barth repudiates any idea of infused righteousness, physico-mystical righteousness, Pharisaic-Judaistic-law righteousness, any righteousness "of mine own" as the ground of justification. Commenting on Philippians 3:9 he identifies the righteousness which is not mine own with the righteousness of Christ, the righteousness "from God" (ek theou). The righteousness through faith is the righteousness of God. It ever remains in the hands of God and is not transformed into mine own righteousness. *Fides offert nudum hominem deo.* It is conditioned upon insight into the terrible necessity of the frustration of one's own power and will; a real giving one's self up as lost. It is as lost that one is justified and, by the righteousness of God, comforted. In fact, the forensic nature of justification is so pressed by Thurneysen that imparted righteousness is made strictly an eschatological realization.

IV. *"The Church of the Word" and Her Mission.*

The Church is the canal through which the water of Revelation has passed on down the centuries. The Evangelical Church exists wherever a preacher—lay or ordained—proclaims in humility before God the Word of God, as written in the Bible, in order that he may thereby strengthen his brother. The safety and authority of the Church is that she stands fundamentally on the Bible and has authority for us as speaking Divine truth from the Bible. In this doctrine of the Word the Reformers

separated themselves from the sixteenth century mystics (who had also separated themselves from Rome). The mystics, by lightly mingling their own word with God's Word, fell from the throne to the gutter.

Similarly, Rome errs in putting her own (the Church's) word alongside and above the Bible. Moreover, the Roman Catholic, by giving to the Sacrament that place which the Reformed give to the Word usurp to the Church (*i. e.,* the clergy) the sovereign control of the grace of God. "The Word, however, is something which no man and no priest can procreate." That Word God, Himself, alone, must and can speak; and He speaks it where and to whom He will. Thereby the sovereignty, freedom and power of God are preserved in the teaching of the Reformed Church. The Roman Catholic Church is the Church of the Sacrament—the Reformed, the Church of the Word.

Thurneysen, in behalf of the "Barthites", would add to the doctrine of the Reformers, "a new comprehension of God Himself who will allow that which He has *once* spoken to be for *new* life". God sends His Holy Spirit and makes this old Word from the Bible the new and powerful and living Word to His assembled Church; so that I then and there meet with God, directly, not through a Roman priest.

The Church's one purpose is to proclaim Christ—to be a John the Baptist finger pointing to Him. He must increase, the Church must decrease. She must be built in view of the coming of the Kingdom. She must accept the break in this world and the coming of the new age. Therefore, Barth's religion has been called a religion of desperation. But it is a religion with a real message.

Karl Hartenstein, in the Spring number of *Zwischen den Zeiten,* has pointed out what the theology of Karl Barth has to say of *Missions*:

1. Not religion and not Christendom, but the Revelation of the living God is the great factor which must bring back missions to its central thought, which is:—that God, the Lord of heaven and earth; the God who is qualitatively distinct from man and the fallen creation of this world, who has declared the whole creation to be His own doing—He has taken upon

Himself judgment and has placed man under the eternal promise of the new world—and that this God would become man for this cause. Judgment and Grace—that is the single significant message that will be proclaimed in all the world and will be heard unto the ends of the earth.

2. This act of God, in His sovereign freedom, has been revealed in the Word of Scripture and can only be testified and declared by us—not produced nor gained by knowledge. But through our human word God will reveal Himself. To the spectator it is not given; but to the children of God, to *you* it is granted to be the theatre where the message of God to men, where the Resurrection from the dead is spoken.

3. This missionary message alone is the duty of those servants who wait on their Lord. We cannot offer health for a sick world; our program is not the elevation of peoples out of their needs and sufferings by the Gospel. Rather missions will declare the *Feuerbrand* of the eternal world cast into this world that this world may be forgiven. Barth's charge to missions is: "As messengers of the Son, proclaim the Word, the Word which God has spoken in Christ, the Word which alone is of service for our evident need and blessedness, the Word on the last revelation of which we wait with a view to the promised kingdom. In this Word alone, the Word which we have, lies the blessing and the curse of the world. We do well to ground ourselves firmly in missions as the proclamation of this message, in every moment with the steadfast prayer for the Holy Spirit."

Evaluation.

Only in Germany, "the playground" of the kaleidoscopic movements of theological, philosophical and critical thought of the past century, would such a movement as Barth's be possible. Only to those who have some appreciation of the radical and far-reaching claims of comparative religion, criticism, "the new theology", will its conservative direction be appreciated. It differs from the position of the Reviewer in two great fundamentals, positions so fundamental that they color and give

tone to all else in one's theology. The first is that it lacks a doctrine of Divine inspiration, whereby the Scripture writers were so moved and supervised that they correctly recorded God's Revelation. The second is the centrality of that positive Pauline doctrine of the death of Christ, as the satisfaction of Divine justice, which Thornwell and Dabney have written so deep into the mind of our communion that ours is the religion of redemption rather than the theology of crisis.

These radical differences, as well as the elusiveness of Barth's words—one is never sure how far he is using the older terminology in the orthodox sense—cause one to hesitate in commending this new movement. But it certainly has some virile notes and some vital criticisms for our day. Amid the prevalent minimistic view of sin—whether Ritschlian or evolutionary, either as ontogenetic or as psychogenetic—Thurneysen's declaration that the essence of the Reformation is a taking in earnest of sin—sin as personal guilt, the reality of sin based on the reality of the holiness of God—is as refreshing as an ocean breeze. Again, we may well ask ourselves if, with our higher confessional foundations, we are really preaching with as much emphasis as this movement the supreme value of the Word of God and the absoluteness of the religion thus revealed.

But the chief value of Barth for our Church will probably be his criticisms. On the field of a century's history, in an environment of its own liking, the "Schleiermacher Renaissance" has been weighed and found wanting. Why then need professors insist on this outworn "religious consciousness" as the "necessary empirical" basis of religion? "The Modern Theology" of A. Ritschl held reign in Germany for a period roughly coterminous with the German Empire. In the year that the empire fell, 1918, appeared *Der Römerbrief*. The dialectic school and a revival of positive theology have successfully disputed that hegemony. As a result it may be shown that the liberal pulpiteer who insists on substituting value-judgments for historical fact, and religious experience for the Word of God as the seat of authority in religion, is not really "modern", but only a peddler of Germany's discarded antiques. In the light of Barth's polemic we ought to insist that the "Y"

Secretaries stop feeding our young people at Blue Ridge with immanence crudities that are Biblically, philosophically and theologically untenable (if not positively silly).* Not in the interest of orthodoxy—for he is not orthodox—but because of its historical breakdown under strain, because of its sheer fallaciousness Barth has relegated "the modern theology" to the limbo of the obsolete. Surely no American student can afford to accept this "modern" theology without a serious consideration of the criticism levelled upon it in its native habitat.

THE UNION SEMINARY REVIEW—ITS BEGINNING AND CONTINUANCE.

By the Editor.

It was expected that Rev. Frank T. McFaden, D. D., would write for our Fortieth Anniversary Number an account of how and why the Review began. He was a student in the Seminary at the time and had much to do with starting the movement which resulted in the decision to publish a magazine. However, at the last moment pressure of work compelled him to ask to be excused. And thus the task has fallen to the Editor.

The Union Seminary Review, then named the Union Seminary Magazine, began about forty years ago in the "good old days" when there were "giants in the land" (Dabney, Peck, Latimer, Alexander, Moore, Smith and Johnson); when the Seminary was located at dear old Hampden-Sydney, a spot fragrant with precious memories especially on the part of our older readers and now more beautiful and attractive than ever —an ideal place for a Christian college.

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* Discussing Luke 2:52, Dr. Kesler told a group, "Jesus advanced, cut his way forward step by step until he attained unto divinity. We ought to do likewise!"

The need for a magazine seems to have been felt first by the students themselves; at least, they started the movement, and were heartily encouraged and supported in their effort by the Faculty, especially by Professor W. W. Moore.* An organization was effected, known as the "Magazine Association", of which every Seminary student, by virtue of his being a Seminary student, was regarded a member. This "Association" elected an editorial staff, who in turn were charged with the duty of publishing the magazine. That "Association" is still in existence today, with practically the same rules and organization as at the start, and has carried on for these forty years the publication of the Union Seminary Magazine, now known as the UNION SEMINARY REVIEW.

Frank T. McFaden had recently entered the Seminary from Hampden-Sydney College, "just across the way", where he had been editor of the Hampden-Sydney Magazine. He was appointed chairman of the student body to arrange for the publication of the Seminary Magazine and getting it started. Professor W. W. Moore was general chairman, to whom the students went for advice. The editorial staff for Volume I, 1889-1890, were: R. L. Telford, editor-in-chief; A. P. Sanders and A. J. McKelway, associate editors; E. L. Siler and H. T. Graham, missionary editors; D. M. Sweets and W. M. Eldridge, local and alumni editors; W. W. Moore and M. V. P. Yeaman, book review editors; and W. C. Buchanan, business manager.

The first number of the magazine appeared in October, 1889. It was a notable issue, one of the best of all the numbers. It contained three remarkable sermons by A. T. Pierson, W. W.

***Note.—Since writing this statement the Editor received the following information from Rev. R. L. Telford, D. D., first editor-in-chief of the Review: "Dr. Moore first suggested and helped to set on foot the movement for the publication of the 'Union Seminary Magazine', and during its first year's adventure he helped to direct its destinies and was our constant counsellor, so that this noble publication is really the child of his heart and brain."—Editor.**

Moore and T. E. Peck; a long poem on "Annihilation" by R. L. Dabney; a series of able editorials; several articles on world-wide missions; extensive local and alumni notes; and many book reviews by the ablest men in our Church. It announced itself as "Devoted to Religious Thought, Sermonic Literature, Missionary Intelligence, Items of Local and Alumni Interest, and Criticisms and Reviews of Recent Publications". Its appearance was greeted by a chorus of approval and praise from the leaders and the rank and file of our whole Church. Thus the new publication was launched on its career with a splendid start. That first number set a noble standard, and has proved an inspiration to subsequent editors.

The second volume (1890-1891) maintained the high standard set by the first. It also was blessed with an able staff, as follows: D. M. Sweets, editor-in-chief; B. C. Patterson and S. M. Engle, associate editors; H. T. Graham and W. M. Junkin, missionary editors; Professors W. W. Moore and J. F. Latimer, book review editors; and J. M. Holladay, business manager. The second volume is marked by the beginning of a series of brilliant articles by Dr. Moore on Archaeology. These articles, written in their author's well-known vivid and beautiful style, ran through many issues and attracted wide attention to the magazine. Many books on Archaeology has been written, but none surpass these great articles by Dr. Moore.

Lack of space forbids even the mention of the names of all the men who through the years have labored sacrificially and lovingly to make the REVIEW what it has been and is. We shall give, however, the names of those who have served as editors-in-chief and as business managers.

	Editor-in-Chief	*Business Manager*
Vol. I	R. L. Telford	W. C. Buchanan
Vol. II	D. M. Sweets	J. M. Holladay
Vol. III	Theron H. Rice, Jr.	J. M. Holladay
Vol. IV	Samuel P. Hawes	F. G. Hartman
Vol. V	A. A. McGeachy	C. L. Altfather
Vol. VI	E. R. Leyburn	W. L. Lingle
Vol. VII	W. L. Lingle	D. K. Walthall
Vol. VIII	C. E. Hodgin	E. E. Gillespie
Vol. IX	R. L. Wharton	R. W. Jopling
Vol. X	E. E. Lane	R. E. Vinson

Vol. XI	J. E. Brown, Jr	J. C. Johnson
Vol. XII	J. G. McAllister	M. E. Hansel
Vol. XIII	J. A. McClure	Jno. A. Williams
Vol. XIV	Asa D. Watkins	J. L. Lineweaver
Vol. XV	Jno. I. Armstrong	H. H. Munroe
Vol. XVI	Leroy Gresham	H. McC. Moffett
Vol. XVII	Leroy Gresham	Robt. H. McCaslin
Vol. XVIII	David Hopkins Rolston	Hugh H. Hudson
Vol. XIX	R. A. Lapsley, Jr	J. H. Clarke
Vol. XX	W. T. Williams, Jr	J. F. Coleman
Vol. XXI	S. K. Phillips, J. H. Whitmore, Co-Editors	R. K. Timmons
Vol. XXII	J. K. Parker	J. T. Barr
Vol. XXIII	Willis Thompson	R. A. McLeod
Vol. XXIV	W. W. Morton	J. W. Hassell
Vol. XXV	W. L. Lingle	T. W. Simpson
Vol. XXVI	W. L. Lingle	C. B. Craig
Vol. XXVII	W. L. Lingle	Eugene Alexander
Vol. XXVIII	W. L. Lingle	N. N. Fleming, Jr.
Vol. XXIX	W. L. Lingle	M. C. Bowling
Vol. XXX	W. L. Lingle	Marion Boggs
Vol. XXXI	W. L. Lingle	D. C. Amick
Vol. XXXII	W. L. Lingle	D. C. Amick
Vol. XXXIII	W. L. Lingle	H. V. Lofquist
Vol. XXXIV	W. T. Thompson	F. E. Manning
Vol. XXXV	W. T. Thompson	F. E. Manning
Vol. XXXVI	E. C. Caldwell	F. E. Manning
Vol. XXXVII	E. C. Caldwell	Horace L. Villee
Vol. XXXVIII	E. C. Caldwell	Leslie H. Patterson
Vol. XXXIX	E. C. Caldwell	Wm. H. McCorkle
Vol. XL	E. C. Caldwell	C. Frank Hoffman

Before the publication of the first number a prospectus was mailed out, giving in advance the proposed contents of the first issue and soliciting subscriptions from the Church at large. Diligent search and inquiry have failed to secure a copy of this prospectus. The Magazine Association desires a copy for filing among its permanent records. Dear reader, if you have a copy, please mail it to the Editor.

Notwithstanding the excellence of the Magazine and its splendid start, we are amazed to discover that by the time the third volume was reached (1891-1892) the editor-in-chief, Theron H. Rice, was compelled to state in a series of appealing editorials that unless more subscribers were secured and the present subscribers paid their back subscriptions promptly the Magazine must cease publication. In some way not recorded a sufficient amount of money was secured to keep the Magazine going. A similar dark hour has confronted the editors

from time to time. The REVIEW has almost died more than once because of lack of support on the part of our ministers and laymen. In spite of constant efforts to enlarge our subscription list and the sympathetic help of our Church papers (the *Christian Observer,* the *Presbyterian of the South* and the *Presbyterian Standard*) who have given us much free advertising, relatively few of our ministers and still fewer of our laymen take the REVIEW. The naked truth is that but for the money from the business firms who advertise with us the REVIEW could not continue. Our subscriptions do not begin to pay the cost of publication. And it is becoming increasingly difficult to secure advertisements. Even before the days of automobiles and movies and silk garments and the high cost of living the REVIEW had to struggle for its continuance. How can it survive these evil days when prices are sky-high and luxuries have become necessities?

Some years before his death Dr. Moore was praying and laboring to the end that some friend or friends of the Seminary might be led to contribute to a "printing fund" of $30,000, the principle of which should be permanently invested and only the annual interest used to maintain and enlarge the REVIEW and to print the bulletins and other Seminary publications. Dr. B. R. Lacy, Jr., Dr. Moore's successor in the presidency, is laboring to the same worthy end. We trust these efforts will result in securing this greatly needed endowment.

With such a fund and with the cooperation of our ministers and laymen the REVIEW can be made a great theological quarterly worthy of its past and worthy of the Southern Presbyterian Church.

E. C. C.

THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster standards; discussion of practical Church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers, and reviews of the best theological and religious books.

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THEOLOGY.

BELIEFS THAT MATTER. *By William Adams Brown, Ph. D., D. D.* Charles Scribner's Sons, New York. Pp. 333. $2.75. This volume from the pen of the distinguished Professor of Systematic Theology in Union Seminary, New York, commends itself to the impartial reader as a scholarly, lucidly-written, and valuable work. It will prove valuable and helpful, we think, to many who, like the present reviewer, find themselves in disagreement with some of its positions. Most of us in these latter days have gotten beyond the point of demanding that a book should conform to a rule-of-thumb standard before we shall permit it to be helpful or suggestive to us in any particular. The present volume is certainly helpful and suggestive in many ways. The point of view is frankly "liberal" in the theological sense; but it has the virtue of being truly liberal in the ordinary sense also. The temper of the book is admirable throughout. The views of opposing thinkers are treated with courtesy and restraint, and their worth is recognized with scholarly frankness. There is a total absence of the theological billingsgate which we so much abhor.

The aim of the book is clearly suggested in the title. It is, first, to establish the fact that there *are* beliefs that matter, and then in succeeding chapters to specify them and to elucidate their meaning. The first chapter, entitled *Why Religion Cannot Dispense With Belief*, is altogether an able and finished piece of work, and furnishes a conclusive answer to the present-day demand for a Creedless Religion. The second chapter, on *What to Believe About Oneself*, shows in a very instructive and satisfactory way how the demand of modern Psychology for the unification of the self, finds its answer in the Pauline conception of faith as the complete surrender of the self to the will of God. The third chapter, on *What to Believe About the World We Live In*, is one of the best in the book. The position taken is very similar to that expounded by W. R. Sorley in his great book on *Moral Values and the Idea of God* (cited in the Bibliography, p. 316). It is that while the world in which we live may not be the best possible world that speculative imagination might picture, it is nevertheless, with all the evil in it, "a world fitted to prepare men for the Kingdom. All things necessary to their sustenance, their training, their happiness, it contains. But it will sustain them and make them happy only as they submit their wills to God and commit their lives to His keeping" (p. 60).

With regard to the Person of Christ (ch. IV), our author's view is that our convictions as to the true humanity and true deity of Christ are born of experience—that we believe in Him as an ideal Man and as God Incarnate because of what He has done for us in these

two capacities. Ritschlianism, is it not? Perhaps; but if so, then we are all of us Ritschlians—to some extent at least. We might not be willing to limit to experience alone our grounds for believing in the identity of the God-man, for there are other voices to be heard; but when we get down to the bed-rock of fact, what we know in our hearts that Christ has done for us is still the unshakable basis of our personal faith in His identity.

The chapter on *The Cross* does not go quite as far as we would like, but is nevertheless an exceedingly able and interesting discussion. What is said about the present-day decline in the sense of sin and about the breakdown of all human substitutes for divine forgiveness is both timely and true. True also is much that is said about the Cross and its function—about (1) the Cross as the embodiment of a great principle observable at work throughout human life, (2) the Cross as the revelation of the divine attitude toward sin, and the expression of the heart of God toward the sinner, (3) the Cross as the cost of forgiveness to God, (4) the Cross as the summons to the sacrificial life, etc. It is all true, but is it all that is true about the Cross of Christ? What has Experience, the court of last resort according to our author (pp. VII-VIII), to say on the subject? Now, while it is quite inexpedient to dogmatize or to take one's own experience as normative of all experience, it is at least worthy of note that there is a mass of testimony, not lightly to be ruled out as incompetent, from those whose business it has been to present the Gospel as God's Good News to men; and that this testimony is to the effect that, looked at entirely from the point of view of experience, the view of the Cross that is the *best* news, that most commends itself as final and satisfactory to the soul of the sinner, is just the one that is so frequently dismissed nowadays as "legal" or "forensic", viz., the view that Christ was in a real sense our Substitute at the bar of God, and "bare our sins in His own body on the tree". However difficult modern theologians may have found this view to rationalize or to state intelligibly in ethical terms, there is not the slightest doubt that it has been not only intelligible but filled with precious and soul-satisfying meaning to the hearts of sinful men and women. And so thoroughly convinced is the present reviewer that it is this aspect of the Cross which draws men, that he inclines strongly to the belief that in many cases where other interpretations have seemed to draw likewise, it is very largely because the hungry hearts of hearers, listening to what seemed the old words, and unaccustomed to make distinctions, have read into them the old meaning. If this contention is true, then Christ bears the sins of men, not only in ways that we can bear them too, but also in one way in which we cannot. But, with these reservations, we have only hearty assent for the great truths which the author states so forcibly in this chapter.

Passing over much that is interesting and valuable in the chapters on God and the Church, we come to the author's view of the Bible (chap. VIII). The Bible is the record of God's developing revelation to man, and of man's developing experience of God—a view which is cogently expressed, and which commands assent as far as it goes, but leaves us without the note of finality and authority which the older view of a supernaturally inspired Scripture supplies. The author on an earlier page attributes the leanings toward authority to the human desire to be relieved of responsibility; but somehow it is right hard for us to believe that the age-old longing of the human soul for "some sure word of God" to tell us how to live in a difficult world is the indolent wish of a shirker.

Passing the chapter on *Sacrament*—we find the concluding chapter on *Immortality* to be one of the best treatments of the subject within brief compass with which we are familiar—deserving to rank quite alongside of B. H. Streeter's masterly handling in his *Reality*. The position assumed is similar to that of both Streeter and Sorley; but the author's treatment is all his own. The true ground of belief in immortality, he contends, is a sense of the values attaching to the present life in fellowship with Christ—values which it is impossible to think of God as allowing to be lost. "We believe in immortality," as the author expresses it, "because Jesus Christ has revealed to us within ourselves, and in others, capacities which require another life for their full expression." But obviously this is not evidence for everybody. Therefore it follows that "if we are to make belief in immortality again a living issue to those who for the moment have lost it, we must begin by making them feel that life here is so significant that it deserves to go on." (P. 298.) The author grounds the belief in the resurrection of the body in the fact that the heavenly life cannot be thought of otherwise than as social, and that the body is the organ through which we communicate with other persons. "We do not mean that we shall continue to live in a body of flesh and blood like this, but that in the new life upon which we are to enter the appropriate organ of self-expression and self-communication will not be wanting."

In conclusion, we would commend especially the form of the book, the complete and detailed index, the extensive bibliography of books in English, and more particularly the excellent summary of contents with which each chapter is preceded. LEROY GRESHAM.

PRESENT-DAY DILEMMAS IN RELIGION. *By Charles W. Gilkey, D. D.* Cokesbury Press, Nashville, Tenn. Pp. 180. $1.50, *and worth more than that.* The most distinctive characteristic of this book is that it is *constructive;* it has a positive message, and the reading of it is helpful. Dr. Gilkey says, in his first pages, that as a youth he

learned from William James that "the longer you live in this strange world, the more things you will find in it of which you cannot truly say *either . . . or*, but must learn to say *both . . . and*. The truth of that insight, as it is evidenced constantly in all the areas of our human experience, and more especially in the realm of religion, is the burden of these lectures." The author protests against the "roving bands of theological gunmen, who pursue the adventurous seeker after larger truth or fuller life, and at the point of some catechism of their own formulation, demand from him a yes-or-no answer, on peril of his religious good name, or on threat to his spiritual life". Using then the *both . . . and*, as contrasted with the *either . . . or* method of treatment, the lecturer takes up for consideration certain "dilemmas", and brings to bear upon them the powers of an able, disciplined and cultured mind, in a most illuminating way. It has been said that "a man is known by the dilemmas he keeps", and Dr. Gilkey's dilemmas may not be yours. But in any event, he has handled a valuable idea in a very helpful manner. I heartily recommend this book.

JOHN A. MACLEAN, JR.

RATIONALISM AND ORTHODOXY TODAY. *By J. H. Beibitz, M. A., Vice-Principal of the Theological College, Lichfield.* Morehouse Publishing Co., Milwaukee, Wis. Pp. 190. $2.00. The author of this volume is a scholar of the Church of England. While professedly orthodox, his type of orthodoxy is far removed from that of the Southern Presbyterian Church, as he accepts the evolutionary philosophy without question. Professor Beibitz's purpose is to refute, or counteract, the views set forth by Julian Huxley in his *"Essays of a Biologist"*, in which Professor Huxley sets forth a new religion based on a rationalistic and pantheistic view of the universe, the chief features of which are the denial of the supernatural, and the rejection of the personality of God. Professor Huxley thinks this a notable advance over traditional Christian orthodoxy, and the only view of the world acceptable to the modern scientific mind. "God is the sum total of the powers operative in the universe, organized in the human mind under the idea of God." Against this pantheism Professor Beibitz contends ably for the Christian view of God as completely and perfectly personal; showing that it offers a more adequate and satisfactory explanation of the universe, and that it alone conserves our supreme human values. The book contains a clear and illuminating discussion of the Incarnation and Trinity, and an able defense of the fact of the Resurrection.

H. B. SEARIGHT.

OLD FAITH AND NEW KNOWLEDGE. *By James H. Snowden.* Harper and Brothers, New York. Pp. 279. $2.50. The author quotes, on the first page, it might be his text—the words of Erasmus: "By identify-

ing the new learning with heresy, you make orthodoxy synonymous with ignorance"; also the more recent words of Matthew Spinka: "Christianity is now for the first time in its history confronted with a scientific-minded world. It must adjust itself to the new world view or it will wither." He argues at length that the Church in every age, from Abraham on, has been modernistic in the best sense of the term, *i. e.*, it has kept the old faith up to date with the new knowledge, and that this process must be continued in our own day. He is himself essentially conservative in his theology; yet he pleads for the acceptance of the methods and assured results of Biblical criticism; the idea of progressive revelation; the abandonment of the doctrine of inerrant inspiration. "But does not inspiration imply inerrancy? The Bible itself makes no such claim, and does not even raise the issue or become conscious of it. . . . Inerrancy is a dangerous claim to make, for if it be a true test of inspiration, then if a single error be discovered in the Bible, the whole book is destroyed. There are errors in the Bible that evidently go back to the autograph manuscripts. . . . The theory (of inerrant inspiration) is a vain device and it fares badly at the hands of intelligent study and honest scholarship. The most orthodox conservatives have seen and exposed the danger of this doctrine." After reviewing the evidences for evolution, the author asks: "Now what can fundamentalists and opponents of evolution put up against this mass of evidence and weight of expert authority? Nothing of any sort that commands respect in college and university circles. . . . As Dr. Francis L. Patton has said: "The anti-evolutionists have been fighting blindly because they have not themselves the scholarship to know just what they are attacking . . . How long will our well-meaning but ill-informed opponents of evolution carry on their war on this theory, a war on the scientific knowledge and higher culture of the world, a war that is perfectly futile and was long since hopelessly lost.' . . . The time has come when we should give to this view of the process of divine creation, not simply meager room and a grudging reception, but abundant room and a warm welcome." These quotations give one a taste of the sort of fare provided in this book. Dr. Snowden deals frankly with most of the problems connected with the reconciliation of the old faith and the new knowledge. He declares that his own faith has not been attenuated, but enriched, and he still considers himself an orthodox Presbyterian. The book is worth reading, whether one agrees or disagrees. It is written in the author's usual scintillating style. ERNEST TRICE THOMPSON.

ESSAYS ON THE TRINITY AND THE INCARNATION. *Edited by A. E. J. Rawlinson.* Longmans, Green & Co., New York City. Pp. 415. $7.50. We have here a series of connected essays on the Trinity and the Incarnation, written by a group of able scholars in the Church of Eng-

land. It is not a book which is intended for popular reading. It will be welcomed, however, by serious students who are interested in the genesis of our orthodox formulas and the attempt to reinterpret these formulas in the light of present-day scholarship. The writers have certain convictions in common. "They are agreed in being Christians, and in the conviction that Christianity has involved from the beginning a relationship between Christians and Christ which is incompatible with the view that Christ is ultimately less than Divine. . . . They believe that the lines upon which the theological implications of the Christian faith were thought out—more particularly, so far as the doctrine of the Trinity is concerned, by St. Augustine—were upon the whole the right lines." The first essay deals with Hebraic Theism as presupposed by the Christian Movement; the second with the Messianic Consciousness of Jesus; the third with Early Gentile Christianity and its Hellinistic Background. The author, A. D. Nock, shows that while there is on the face of it a cleavage between the Palestinian Gospel of Jesus and the Greek Teaching of St. Paul, there is no evidence that the latter has transformed the original Gospel or been unduly influenced by his Gentile environment. The fourth essay deals with the Evolution of the Doctrine of the Trinity. Dr. Kirk holds that if contemporary thought had been allowed to mould or influence the Christian conception of God in any way it would have produced a doctrine not of three but of two persons in the Godhead, that "Trinitarianism, as opposed to Unitarianism on the one hand and to Binitarianism on the other, was a genuine and spontaneous, because wholly unexpected, development of Christian thought, motived solely by the demands of intellectual consistency in the face of the spiritual and moral facts that had to be explained. F. W. Green continues the discussion tracing the development of the Doctrine of the Trinity through Augustine. He discovers two traditions in Christian theology: the Alexandrian, or Pluralistic Trinitarian, tending toward Tritheism; the Antiochian, or Economic Trinitarian, emphasizing a threefold evolution of the Divine Being itself, a God who unfolded Himself in an ever-increasing purpose. It was this tradition which Athanasius and Augustine emphasized and developed, and to which we must return. To the latter: "Each one of the Persons is this Divine Nature considered under a certain aspect, and the Trinity is nothing but this Nature considered in the totality of its aspects. . . . Such distinctions as there are in the Godhead are equally plainly considered as relations, which are only not qualities or accidents because they are essential to the Divine Nature, and inherent in it, eternally necessary as itself." The last two essays deal with the Incarnation. Mr. Hodgson thinks that we may continue to use the traditional formulas of the church as to the Incarnation "if by 'nature' we mean the sum of the essential qualities of Godhead and manhood", but

"that to interpret the union of two natures as meaning the addition of one substance, humanity, to another, divinity, is to provide insuperable obstacles to the formation of any Christology. We should rather think of the Incarnation as the entry by One who is divine upon an experience of life under certain conditions, namely, those which are involved in being the subject of experiences mediated through a body in this world of space and time; for to be the subject of such experiences is to be human. . . . Each of us is the coming into being of a new self: the Incarnation is the entry upon human life of the already existent Second Person of the Trinity in order to redeem us and take us up to share His immortality." The Incarnation so understood does not mean that Jesus was omniscient. As the problem at Chalcedon was to hold to one's belief in One who was divine, yet suffered; so the problem now is to be faithful to His Divinity, and yet hold fast to the plain representations of the Scripture as to His ignorance. In other words: "We think of Him as growing from childhood in wisdom as well as in stature. The world in which He lived was the world of His own day; the problems He had to face were the problems of His own life; the knowledge He had at His disposal was the knowledge open to one in those circumstances. But His communion with the Father was continuous and unbroken. At each stage of His human growth His human mind possessed of such knowledge of the things of this world as was possible for a human mind at that stage, looked out upon them with the mind of God." This is a very inadequate representation of a book ripe in scholarship and richly suggestive.

ERNEST TRICE THOMPSON.

RINGING REALITIES. *By Oscar L. Joseph, Litt. D.* Harper and Brothers, New York. Pp. 254. $2.00. Harper and Brothers are to be commended for their list of excellent religious books, of which this is one. This is a really good book that makes the reader feel that there are yet many abiding truths left us in this day of destructive criticism. Here are some of the "ringing realities" treated in the book: The Available God, The Sufficient Christ, The Dynamic Holy Spirit, Faith, Hope, Joy, Love, Life and The Inspired Word. Each chapter contains much to inspire the reader and to provoke additional thought. The list of books appended to each chapter is an aid to further reading on the subject being discussed. It is a book for the home and for the study.

JOHN C. SILER.

CONCERNING THE FAITH. *By Joseph M. M. Gray.* The Abingdon Press, New York City. 293 pages. $2.00. Here is a book in which we found great delight. The author says, "The volume does not represent a body of conclusions, but is simply an attempt at understanding some of the current trends, an implication for faith, intelligence

and duty." The style is clear and delightful, the thought is vigorous and marked by strong common sense. It is a book in which you will find delight for your mind, a real tonic for your faith, and if you are disposed to be pessimistic, good foundation for hope. We heartily commend this volume to the preacher. WILLIAM E. HILL.

THE FUTURE LIFE. *By Norman MacLean.* The Macmillan Co., New York City. 158 pages. $1.50. The author, in his preface, says, "This book comes out of the tragedy which is life's common experience". The first chapter covers forty-four of the one hundred and fifty-eight pages and tells very beautifully the story of the last illness and death of the author's wife after a long and very happy married life. It is intended to bring comfort to sorrowing hearts and there is always room for another simple volume that will perform such a ministry. The remaining nine chapters discuss questions of the future life.

The author definitely holds that the dead watch over us and take an active interest in the affairs of the living. He thinks that there can be no complete banishment from God and that the full felicity of the dead may depend upon the prayers of the living. He is very positive in his belief in an intermediate state. "It is," he says, "unthinkable that lives so marred or so stained as even the best on earth should immediately pass into Glory." WILLIAM E. HILL.

PRAYER IN CHRISTIAN THEOLOGY: A STUDY OF SOME MOMENTS AND MASTERS OF THE CHRISTIAN LIFE, FROM CLEMENT OF ALEXANDRIA TO FENELON. *By A. L. Lilley.* Morehouse Publishing Co., Milwaukee, Wis. Pp. 128. $1.25. Chancellor Lilley holds that modern difficulties concerning prayer arise from a misconception of the nature of prayer. The pagan conception which we have not wholly outgrown implies that prayer is a means of persuading the gods to satisfy our desires, to provide for our necessities, and especially for the necessities of the physical substructure of our life. The uniform Christian tradition, on the other hand, condemns as of the nature of blasphemy every attempt or desire to bend the Divine will to our own. It conceives of prayer as the costing and difficult uplifting of our wills toward God's. This thesis is maintained by an examination of the theology of some of the great masters of the Christian life from Clement of Alexandria to Fenelon. And in the closing chapter prayer of this sort is shown to be the great need of our modern life. The book is a spiritual tonic. ERNEST TRICE THOMPSON.

PHILOSOPHY AND SCIENCE.

STUDIES IN CHRISTIAN PHILOSOPHY. *By Professor W. R. Matthews, M. A., D. D.* 240 pages. The Macmillan Co., New York City. $2.50.

The author of this volume is Professor of the Philosophy of Religion in King's College, London. It consists of six lectures delivered on the Boyle Foundation in 1920. This is the second and revised edition. That there should be a demand for another edition of a serious and solid work of this kind is an encouraging sign.

In the first chapter Dr. Matthews discusses the relation between Philosophy and Religion. He then proceeds to set forth the Christian view of the world, which is founded on the Ethical Monotheism of the Hebrew prophets. This unique conception of God was completed by Christ, and those in contact with Him; and was elaborated into a consistent system by the Fathers of the Church. Professor Matthews then examines and criticises some of the leading rivals of the Christian view of the world, such as Absolute Idealism, Naturalism, Vitalism and Pluralism. The next lecture is devoted to the Moral argument for the existence of God. Like most moderns, he attaches the highest importance to the argument from Ethical values. The concluding lectures deal with the Personality of God and the doctrine of Creation. God is essentially and perfectly Personal, and must not be thought of in lower terms. The word "super-personal" may be permitted, provided it be not a polite designation for "impersonal". Like Origen, Professor Matthews believes in eternal creation.

This is a most meager and imperfect outline of an able book. Space will permit only a few observations on the work as a whole. The author's views of the origin and development of religion are vitiated by his Evolutionary philosophy. After candidly admitting on page 41 that "the origin of religion is still the subject of controversy; nor can it be said that any definite conclusions have been established with regard to its earliest developments", he goes ahead in a dogmatic way and sets forth the evolutionary scheme as if it were established truth. However, he frankly acknowledges the utter bankruptcy of all naturalistic systems of Evolution. Only emergent, or creative, Evolution has any standing today; and it requires Theism for its completion. Much water has run under the scientific bridge since the dogmatic materialism of the nineteenth century.

The criticism of the alternatives to the Christian view is keen and convincing. Here he carries the war into the enemies' camp, exposes the weakness and defects of their positions, and shows the superior rationality of the Christian view, *e. g.*, *Naturalism*. It is essentially an attempt to explain the higher forms of reality in terms of the lower; to account for consciousness, mind and self-consciousness, by means of matter, motion, mechanism, etc., and has signally failed. James Ward gave this system its *coup de grace*, and Lord Balfour has composed its epitaph.

Professor Matthews is very optimistic as to the future; he thinks Christian Theology is facing a new era of opportunity and triumph. "I believe that the movements which are now taking place in the philosophical world are full of hope for Christian Theology. The concepts of Activity and Personality are becoming central. It is no longer accepted as axiomatic that Reality can have no place for creative action. We see reason to believe that Christianity may be evolving its own philosophy, one that will be based upon the thought of a living and creative God. Thus the call to restate Christian belief is more than a summons to undertake a painful but necessary revision; it is a challenge to take advantage of a great opportunity."

H. B. SEARIGHT.

A PHILOSOPHY OF IDEALS. *By Edgar Sheffield Brightman, Professor of Philosophy, Boston University.* Henry Holt & Co., New York. Pp. 218. What is the stuff ideals are made of? What is their place in a scientific universe and what their source of ultimate authority? Here is a long-neglected and yet primary vista of reflective inquiry. Perhaps no one is better fitted to carry it out than this acknowledged and keen-minded leader of Personal Idealism in American philosophy today. After an illuminating discussion of Mind and Nature, the source and arena of ideals, Professor Brightman analyses the nature of an ideal, showing that it has seven characteristics: It is visible only to thought; it contains a hypothesis about future experience which may be verified; it is a principle of unity and, also, of control and selection; it is a plan of action, in fact, an infinite task; it is a social principle, growing out of social soil and returning to society; and, lastly, it is a principle of love, because it is ideally approved and yearned over. Whether it be an ideal of business courtesy or of universal justice, whether it be high or low, these traits will be present, only varying in degree. A value, often confused with an ideal, is the realized product or "the ideal in process of realization". Every true ideal is imperative, binding; yet it implies freedom to choose. Idealism as a philosophy holds that ideals reveal the true nature of reality, as truly as scientific standards and measurements reveal the laws of nature. "Facts find their meaning in ideals which are not present facts, but are none the less real." This view is vigorously defended against Naturalism, which, with provincial inconsistency, objectifies scientific ideals, but refuses to do so for ethical and religious ideals.

Tradition, human desire, wealth, the sovereign power of the Law, Science have been variously but falsely regarded as the source of authority of our ideals. One by one the author exposes the weakness of these sanctions and shows their need of criticism by higher standards. What then? The answer is: "Reasonable, loving personality,

loyal to the ideal of a shared perfection of all persons." Here is the true source of authority. Here is the "central spiritual principle on which civilization rests". The reviewer confesses to a disappointment that Professor Brightman should have stopped here, after going so far. Whose personality or what level of personality Any man's? Do we not *ultimately* test our ideals by the perfect man, by the "measure of the stature of the fulness of Christ"?

In spite of lapses into adumberating vagueness and a certain lack of concreteness, characteristic of idealistic philosophers in especial, this is the work of an able thinker and bristles with penetrating insights. It is not, in fact, a popular book for laymen, but rather a treatise for serious seekers of truth. In an age of realism, it shows idealistic philosophy no longer on the defensive but resurgent.

D. MAURICE ALLAN.

THE SELF: ITS BODY AND FREEDOM. *By William Ernest Hocking.* Yale University Press. Pp. 178. $2.00. The third series of Yale lectures on the general subject of Religion in the Light of Science and Philosophy on the Dwight Harrington Terry Foundation. The distinguished author assumes the correctness of the evolutionary hypothesis and admits many of the teachings of the new psychology, but argues in a subtle and penetrating way for the spirituality, moral freedom and immortality of man's self. He believes that man's inherent persuasions to this effect are reliable. The book is highly technical and philosophical. It is an interesting defense of faith, but by no means easy reading; however, the large and clear typography is a great help.

G. F. BELL.

SCIENCE AND THE RELIGIOUS LIFE. *By Carl Rahn.* Yale University Press. Pp. 206. $3.00. This is an open plea for Naturalism, which the author considers the form of our Western Civilization, rather than Theism. To religion it makes a purely psychological and physiological approach and of it offers a purely psychological and physiological explanation. It offers some learned and interesting analyses of human functions; but the style and vocabulary are technical and abstract, and to the believer in spiritual verities it seems to start with false assumptions and, under cover of much verbiage, to get nowhere.

G. F. BELL.

THE EVOLUTION OF MAN SCIENTIFICALLY DISPROVED. *In 50 Arguments. By Rev. William A. Williams, D. D., ex-President of Franklin College, Ohio.* Rev. William A. Williams, D. D., publisher, 1202 Atlantic Avenue, Camden, N. J. Price $1.00. This is a unique book. Its author is intense, able in argument, masterful in the treatment of his subject, widely informed about it. He has given in this brief

volume of 125 pages a fresh and refreshing treatise on Darwinian Evolution, which taught that all species of plants and animals, including man, evolved from one or, at most, three or four original germs. Every minister, theological student, college student, and every person, no matter what his calling who would think on Darwinian Evolution in its thorough-going form or in its modified forms, should read the book.

THOS. C. JOHNSON.

THE BIBLE.

THE BIBLE UNDER FIRE. *By John L. Campbell, D. D.* Harper & Brothers, New York City. Pp. 285. $2.50. In this readable book Dr. Campbell, of Carson and Newman College, has taken on much territory. In Part 1 he discusses the Higher or Destructive Criticism of the Bible; in Part 2 his theme is Modernism; in Part 3 he deals with Organic Evolution.

These three subjects might well be the basis of three volumes, but Dr. Campbell has deliberately united them in order to meet a need brought to his attention by the remark of an intelligent Christian woman. "People generally," she said, "but especially the young people, are perplexed and bewildered. They do not understand what all this trouble is about. The answer to the attacks on the Bible are so scattered in different publications that it is difficult to get at them. We need some book not too large nor too difficult that can be put into the hands of inquirers, which will enable them to understand the questions involved and indicate the answer."

Dr. R. D. Wilson, of Princeton Seminary, in his introduction to the book, declares that Dr. Campbell has "admirably accomplished his purpose". He adds, "Surely, if one's mind is open to conviction as to the truth of the Scriptures, he will not fail to be convinced by the clear and cogent reasoning set forth in this volume".

This is high praise from a distinguished source and is warrant sufficient for the purchase of the book by thoughtful people. I should like to add that the writer is never dry nor dull, even when dealing with subjects that so often are associated with these two unlovely characteristics.

Then, too, I like his moderation. While he smashes to smithereens the theory of Higher Criticism which flowered forth in the absurd Polychrome Bible, he leaves room for the use of documents by the Bible writers.

In like manner, while he puts utterly to route the materialistic evolutionists, he deals more gently than some with the theistic evolutionists, not consigning them instanter to limbo, but declaring by way of warning that "they are standing on an inclined plane and the logic

of the situation is against them"—"they are trying to breast a stream that will prove too strong for them".

I greatly enjoyed the book, for nothing is more pleasing to me than to witness the effective bombardment of those critics who seek to rob the Bible of its supernatural authority; and of those scientists who would give us a purposeless universe.

Some parts of the book are disappointing, due, I think, largely to the immense territory covered; but, on the whole, the volume is of real value and deserves a wide circulation. DUNBAR H. OGDEN.

THE ONE BOOK. *By Warwick James Price.* The John C. Winston Company, Philadelphia. Pp. 259. $2.50. This book is intended to be a companion to the Bible and is replete with just such information as the Bible reader needs to have at hand. The book is written in an interesting, readable style and is most attractively made. There are chapters on the origin of the books of the Bible, the history between the Testaments, the Apocrypha, the Bible as literature, the Bible in literature, the Bible in history, etc. As to the origin, authorship, and date of the books of the Bible, the point of view is generally that of recent scholarship. The book is reverent in its approach to the Scriptures and leaves the impression that the author loves his Bible. It is quite a useful book for the every-day student of the Bible.

JOHN C. SILER.

THE GRAPHIC BIBLE. *By Lewis Browne.* The Macmillan Co., New York. Pp. 160. Price $2.50. Here is a unique book. There are many books, histories, geographies, volumes of travel, social, political and economic treatises, too, dealing with the lands of the Bible, but it is quite safe to say that no one of them is quite like this. The author attempted to place before his readers in a graphic way the essentials of the Bible story, and this he has done by a series of "animated maps and charts" and by descriptive matter accompanying them that one finds delightful and stimulating in the reading. The author gives additional chapters on "A Chronology of Bible History", "A Summary of the Jewish Scriptures" and "A Summary of the Christian Scriptures", the book closing with a comprehensive index to text and maps. Despite occasional inaccuracies, the work is that of a skilled craftsman. The author has produced a fascinating and much-needed book.

J. GRAY MCALLISTER.

THE INTERNATIONAL CRITICAL COMMENTARY: DANIEL. *By James A. Montgomery, University of Pennsylvania.* Charles Scribners Sons, New York. $3.00. Pp. 488. This is "primarily a philological commentary" whose justification arises from recent vast additions to the philological apparatus to Oriental studies, and especially to Assyriology.

The writer holds special brief for Aramaic and Comparative Semitic studies. Every pertinent field is entered: the bibliography is profuse. The now widely accepted "critical" view that all of Daniel is Maccabean is rejected. Dr. Montgomery finds that much that has been thought modern is very ancient, and is to be found in some Jewish or Patristic Commentator.

The writer maintains that the turning-point in Hebrew is not in the Captivity, but in Nehemiah's time (hence one argument on late date of Daniel). The historical objective ends with Greece: Rome is not contemplated. Interesting discussion is given on the difference between Apocalypse and Prophesy; also a definition of Apocrypha. We are impressed with the lament that "in consequence of the devotion of almost all students to the polemic involved in the Higher Criticism of the book, the stories have hardly been sufficiently appreciated as literature, and the religious and historical merits of the book have suffered".

Much can be said on the other hand. Whereas, all of the various critical theories are aired, one could desire more definite and conclusive judgments. We are cautioned that the hero of the book and the character of the same name noted by Ezekiel are not to be confounded. "Religious romance, with only reminiscence of actual fact"—is the solution of some difficulty; "subsequent additions"—is made the explantation of others (*e. g.*, 12:11, 12). Thus hopeless conflicts are to be recognized: Daniel's presence at court in 1:21 and in 10:11 (p. 90); the captivity in the "third year of Jehoachim"; "the Chaldeans", etc. It is interesting to note the writer's concession to predictive prophecy in the case of the enigmatic symbols of 7:25 and 8:14 (p. 98).

Despite our radical divergence from the "historical" viewpoint and conclusions, this book, as the series, is of distinct value to the discriminating and balanced student. And the writer of this review acknowledges his appreciation of the scholarship and geniality of his former teacher.

ROBT. F. GRIBBLE.

GREEK THOUGHT IN THE NEW TESTAMENT. *By George Holly Gilbert.* The Macmillan Co., New York. Pp. 215. Price $1.75. The preface of the book informs us that it is the author's purpose "to disentangle the Gospel of Jesus from some of the interpretations and large speculations of those Greek-thinking adherents whose writings found a place in the standard collection of the Christian community". When he gets through the reader has the feeling that the writer has separated all the interpretations in the New Testament and thrown them overboard. At any rate, Professor Gilbert concludes that the element of Greek thought in the New Testament is very large, and also that it is neither historical nor Christian and therefore should be stricken from the canon. He makes the Bible merely a human

book, and Jesus only a man, whose mission in the world was to reveal the character of God and establish an earthly spiritual kingdom.

One suspects the writer of being unduly influenced by preconceived notions. Schooled in the higher criticism of Germany when Baur and Welhausen dominated German scholarship, he displays his kinship with that discarded school of criticism, and manifests an amazing lack of familiarity with the latest approved opinions of the world's best scholarship. MALCOLM L. PURCELL.

STUDIES IN NEW TESTAMENT CHRISTIANITY. *By George A. Barton, D. D., LL. D.* University of Pennsylvania Press. Pp. 150. $2.00. Dr. Barton is Professor of Semitics in the University of Pennsylvania and of the New Testament in the Episcopal Divinity School; so he fills quite a settee! He accepts the findings of modern criticism, and still he clings to many of the essentials of the faith of his fathers. In the present volume he gives a clear, interesting account of what evangelical liberals find in the New Testament. The first chapter, "The Fulfillment of Prophecy", has small relation to the others. His conclusions here are negative, and have been more fully presented by Professor Kemper Fullerton, of Oberlin. The other chapters are worthy of more attention: "The Person of Christ", "God", "Sin", "The Death of Christ", "The Eucharist", "The Christian Life". The method is that of Biblical theology. In the discussion of Sin, for example, Dr. Barton gives summaries of the teachings of the Old Testament, of the Synoptics, of Paul, of the other Epistles, and of the Fourth Gospel. All of this he presents objectively.

The most suggestive chapter, perhaps, is that on the Eucharist, in which he discusses the New Testament passages, and shows that Christianity kept free from the influence of the mystery cults, whereas the Catholic Church has virtually a mystery religion. He does not seem to think that the Episcopal Church will follow, but even in discussing such a mooted question he is dispassionate and irenic.

This book is well printed and well bound. It illustrates the increasing modern trend towards Biblical theology. A better book dealing with these same questions is that by the late James Denney, "Studies in Theology", but one cannot swallow it whole.

ANDREW W. BLACKWOOD.

THE SON OF MAN: THE STORY OF JESUS. *By Emil Ludwig. Translated from the German by Eden and Cedar Paul.* Boni & Liveright, New York. Pp. 315. Price $3.00. This book by the well-known popular historian is an endeavor to reconstruct the inner life of Jesus. "What interests us here," he says in his preface, "is not his later influence, exercised through the instrumentality of others, but the world of his own feelings." This inner world the author endeavors to con-

strue. He admits modestly that the interpretations that he offers are not the only ones possible, but he nevertheless offers them with a confidence, even a cocksureness, that amounts almost to a claim of omniscience. Others, as for example Garvie twenty years ago, have studied the inner life of Jesus, with becoming restraint and reticence. Not so the present writer. Every thought and every motive that enters into the mind of Jesus he understands fully. Of many of these there is not the slightest hint in the Gospel narrative; but our author knows, and he does not hesitate to speak. Even to one only casually familiar with the four Gospels many of his interpretations will seem fanciful and improbable to a degree. Some of them even approach the bounds of the ludicrous—for example, where he represents Jesus in Gethsemane as wondering whether it would not have been better for Him to have married and raised a family.

It is hardly necessary to say that resultant portrait of Jesus is as unreal and unconvincing as anything could be. It is that of a man, weak, vacillating, not knowing his own mind, the victim of illusions; of a man always taking his cue from what other men said, convinced of his own Messiahship only when told of it by Peter, always governed by the company or circumstances in which he finds himself. Could anything be more unlike the transcendent originality and independence of the Jesus of History? If such be the Jesus that actually lived, then the impression that He made on the world is the miracle of miracles, and the whole history of Christianity is a nine-days' wonder, unaccounted for. The narrative is handled with the same freedom and disregard of plausibility. Incidents of which there is not a trace in the Gospels are introduced with an air of utter verisimilitude. His description of Jesus, being shown through the cave-shrine of the Great Pan at Caesarea-Philippi, is enough to affect the risibles of the most matter-of-fact reader.

The miracles are all the effects of the "suggestion" of a dominant personality (though just where the author finds the dominance in his Jesus would be hard to say). Some are so far-fetched as to render it impossible to treat them seriously. For example, when he explains what happened at Cana as the result of the "cook" (as he styles the ruler of the feast) being hypnotized, while in another room, into thinking the water wine, our incredulity gives way once more to laughter.

The author in several instances betrays a startling lack of familiarity with the historic background—as when he makes Hillel a "great high priest", and time and again identifies Pharisees and priests. Again we find him putting words of Paul in Jesus' mouth.

Altogether, the book is not in any sense history. Its proper place is among the fictitious lives of Christ of which Barhdt and Venturini were the fathers.

LeRoy Gresham.

PAUL THE MAN. *By Clarence Edward Macartney, D. D.* Fleming H. Revell Company, New York City. Pp. 221. $2.00. Biographies, if we omit those that should never have been written, fall into three classes. Some present newly discovered facts: others narrate a familiar story in a fresh and brilliant way: still others, lacking new material or scintillating style, teach in a readable manner a life story that needs to be repeated from generation to generation.

This volume belongs in the third class. One well acquainted with Paul's life will find little or nothing of special interest; but the book will tell effectively the story of the Apostle to those who have not thus followed him from place to place in his great pilgrimage.

DUNBAR H. OGDEN.

PAUL AND THE INTELLECTUALS: THE EPISTLE TO THE COLOSSIANS. THE STONE LECTURES FOR 1926. *By A. T. Robertson, D. D., LL. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary of Louisville, Ky.* Doubleday, Doran & Co, Garden City, New York. 1928. 217 pages. $2.00. The substance of this volume was given before the Lane Theological Seminary of Cincinnati, Ohio, in 1927, and also before the Northern Baptist Theological Seminary of Chicago, and in 1926 as the Stone Lectures at Princeton Seminary. Bishop Lightfoot's commentary and Alexander Maclaren's interpretation in the Expositor's Bible, and now this splendid volume by Dr. Robertson, are the three books on Colossians which every preacher should own and master. In pp. 3-34 Dr. Robertson discusses the introductory questions such as the authorship, date, occasion and the readers, giving special attention, as is right, to the "Colossian heresy". Pages 35-217 are devoted to a detailed interpretation, verse by verse, based on the Greek text, yet so presented that the reader who knows no Greek can understand every comment. Dr. Robertson gives 15 pages to the interpretation of Col. 1:15-17, that great passage setting forth Paul's doctrine of the person of Christ. I mention this to show how thorough he is, how he has singled out the really important portions for extended treatment. The preacher may have Lightfoot and Maclaren on Colossians, yet he needs Robertson, too, for the flood of new light on New Testament Greek since the days of those great expounders of the Word. I am using Dr. Robertson's scholarly and yet popular expositions of Philippians ("Paul's Joy in Christ") and Colossians in my Seminary classes with the finest results.

EUGENE C. CALDWELL.

"HEBREWS". *By W. R. Inge, C. V. O., D. D., Dean of St. Paul's, and H. L. Goudge, M. A., D. D., Regius Professor of Divinity, Oxford.* Doubleday, Doran & Co. Pp. 143. $1.25. This volume is one of the series, called "The Study Bible", edited by John Stirling.

The book is divided into three parts: a brief introduction to the Epistle, by Dean Inge, a brief discussion of textual problems by Professor Goudge, and a section entitled "Notes and Comments", drawn from many sources to illustrate the great Texts and Teachings of the Book. Three-fourths of the volume is given over to these notes and comments.

Dean Inge, in his introduction, states positively that Paul could not have been the author of the epistle, but that "the writer was most likely an Alexandrian Jew, such a man as Apollos is described in the Acts of Apostles. He was certainly highly educated, and a practiced writer. His Epistle is the only book in the New Testament which could be described as a literary essay, written by a scholar for scholars." The writer takes up his pen, mainly to deal with the disillusionment of his day. "He has done for Faith and Hope what St. Paul has done for Love or Charity." It is one of the earliest attempts at a philosophy of history. "The writer expounds a theology very like that of St. John and St. Paul, and in the history of the development of Christian dogma, he holds a place between them."

Professor Goudge attributes the authorship of the book to Barnabas. He considers it the most baffling of all New Testament books, excepting Revelation. Nevertheless, he makes many illuminating comments upon various passages, and especially upon "the chief subject of the Epistle—the greatness of Jesus Christ and the infinite value of all that we possess in Him".

The body of the book is taken up with quotations from famous writers, from the church fathers to modern critics; and also including such names as Carlyle, Plutarch, Shakespeare and Emerson. These quotations are sometimes comments upon chosen texts; often, they are sidelights upon the subject treated in the texts.

Taken as a whole, considering the distinguished names of the authors and editors, this volume of the series is disappointing.

JOHN A. MACLEAN, JR.

HOMILETICS.

PREACHING VALUES IN NEW TRANSLATIONS OF THE NEW TESTAMENT. *By Halford E. Luccock.* The Abingdon Press, New York. Pp. 312. When the homiletic fires are burning low, let a minister turn to this volume. The author has selected from New Testament translations by Moffatt, Weymouth and Goodspeed more than 150 texts "which add a new significant idea or a fresh insight which does not so readily appear, if at all, in the more familiar language of the King James and Revised Versions". A few paragraphs of comment follow each text. The author tells us that he is not offering sermon outlines, but

"indications of possible ways in which these fresh, gripping and vivid renderings of the words of the New Testament into the daily speech of our time may be put to the service of winning an eager hearing for New Testament truth".

The first thing that should be said is that the author has succeeded in doing, and in doing well, what he started out to do. The first test with its paragraphs of comment may be taken as an illustration of what the author has done. "If salt becomes insipid, what can make it salt again?" Matt. 5:13 (Moffatt.) With this text the author preaches on "The Insipid Church". It would be difficult to see how a congregation could ever forget this sermon on "The Insipid Church".

There are dozens of other themes just as arresting as this one. The illustrations and quotations to be found in the paragraphs of comment are as fresh as the themes themselves.

The minister will turn from this volume with the conviction that modern translations of the New Testament are fields of sermonic material that he cannot afford to neglect. A generous use of the themes suggested by the vivid renderings of these translations might keep our preaching from being characterized as "insipid preaching."

C. L. KING.

THE RELIGION OF THE SPIRIT. *By Ernest Fremont Tittle.* The Abingdon Press, New York. Pp. 327. Here are twenty addresses by a minister whose pastorate has been in a great university center. He has chosen vital themes, such as "The Religion of the Spirit", "If God Is Like Christ", "God and Evil", "The Word of God", "Prayer", "A Man's Reward". These and other great themes are dealt with in a masterful way, a way that grips and holds the attention from beginning to end. The readers will have no difficulty in believing that multitudes of university students heard these addresses. The author is always liberal; at times radical. His statements of the positions of conservative theologians are at least disappointing. At times many readers will think the author hardly fair. Notwithstanding these disappointing features, there is much in the book that is decidedly helpful. The volume ought to have a wide reading by ministers because of its stimulating qualities. The reader, having finished the book, will feel that he has been in contact with a mind that is alive, keen, on edge, and wonderfully well endowed. C. L. KING.

RELIGION THAT WORKS. *By S. M. Shoemaker.* Fleming H. Revell Co., New York. 1928. Pp. 128. Price $1.25. This is a group of eleven sermons by the rector of Calvary Church in New York City. The author is a man who has tried out the religion of Christ in experience during the war and on the mission field, and found it to work for him-

self and others. While a missionary in China, he went through a transforming spiritual experience which completely changed the course of his life. From that time forward he has dealt more directly with men. Since 1925 he has been rector of Calvary Church, where these sermons were delivered in public. They are living messages for our day which arose out of problems which the writer found in dealing with men, problems which he took to Christ and found their solution. There is a freshness about the book which pleases, while the messages grip the reader.

MALCOLM L. PURCELL.

"CHRISTIAN HUMANISM." *By Rev. Russell H. Stafford.* Willett, Clark & Colby, Chicago. Pp. 253. This is a volume of twenty sermons, by the pastor of The Old South Church, of Boston. They were delivered in Pilgrim Congregational Church, St. Louis, before Dr. Stafford's recent removal to New England. According to the author's preface, "the sermons are designed to present a continuous view of life, faith and duty, in various aspects mutually supplementary, considered in the light of Christian humanism".

It is somewhat difficult for a man, whose theological training has been largely in the Southern Presbyterian Church, even though he may be inclined toward a fairly liberal point of view, to do justice to a volume of sermons such as these, which seem to take for granted all the conclusions of higher criticism and reflect the ultra modernistic school of interpretation. They are written in beautiful literary style, by a preacher who thinks deeply and has read widely. They contain many inspiring and illuminating comments upon Scripture and life. On the whole, however, the book seems to present a gospel so attenuated that it leaves the reader unsatisfied and hungry, though grateful to the author for much that is helpful and worth while.

J. A. MACLEAN, JR.

ANGLO-AMERICAN PREACHING. *Edited by Hobart D. McKeehan, B. D.* Harper Bros, New York. Pp. 216. Price $1.75. Of books of sermons there is no end. It is rather a happy idea, this that has taken hold of late, of compiling a group of discourses from different preachers in a single convenient volume. The variety tempts and stimulates the reader's appetite. The editor of the volume before us goes the ordinary compiler one better and serves in a single dish choice offerings of both American and British pulpits. For the hearty sermon-taster it is quite a treat. There will doubtless always be some difference of opinion as to how much a minister should read sermons. But not a little can be said in favor of at least a casual acquaintance with the dominant ideas and technique of the outstanding preachers of one's own day. Among the ten preachers who contribute to this vol-

ume are Dean Inge, Bishop Barnes, of England, and Joseph Fort Newton and Lynn Harold Hough, of our own country.

HENRY WADE DUBOSE.

THE SOUTHERN PRESBYTERIAN PULPIT. *Edited by Charles Haddon Nabers.* Fleming H. Revell Company, New York. Pp. 296. $2.00. Southern Presbyterians should rejoice in this book because of its high order of excellence. Twenty-five of our representative preachers have contributed a sermon to this book and there is not an indifferent sermon in the lot. Each sermon carries a message to the heart and is true to the Gospel of Christ. We owe Dr. Nabers our gratitude for bringing together this collection of fine sermons. I hope this book will find its way into the homes of our people and be read there. It will make an ideal Christmas gift. JOHN C. SILER.

PASTORAL THEOLOGY.

"MINISTERIAL PRACTICES." *By Cleland Boyd McAfee, McCormick Theological Seminary.* Harper & Bros., New York City. Price $2.00. In this work Dr. McAfee has given for ministers what he terms "Some Fraternal Suggestions". It is a most suggestive, stimulating and appropriate contribution to the practical work and efficient service of the pastor. Dr. McAfee displays in his book that which is so necessary to the conduct of effective worship, namely, a keen and refined sensibility. He discusses the innumerable little touches which add such marked value, and which are so quickly noticed and fully appreciated by most Presbyterian congregations.

I believe this the most useful book of this nature I have ever seen. I would heartily recommend it to any preacher.

J. R. CUNNINGHAM.

SOME PROBLEMS OF THE MODERN MINISTER. *By Austen Kennedy DeBlois.* Doubleday, Doran & Company, Inc., Garden City, N. Y. Pp. 329. Price $1.75. The title fits the book. And the book is practical, helpful and delightfully written. With a record of success as pastor, editor and President of the Eastern Baptist Theological Seminary, Dr. DeBlois brings to this series of lectures addressed to ministers a wealth of wisdom ripened in experience. The simplicity, vivacity and charm of the author's style add much to the pleasure of reading his book. His personality gets to you through the page and a very human and engaging personality it is. There is in the book the ring of heart loyalty to the Christ and His Gospel. The twenty chapters of the volume fall under four divisional headings: "The Message", "The Parish", "Contacts", "Ideals". Each chapter plunges right into a real

problem of every pastor's life. The thoughtful reading of this book ought to make some of us more effective in our ministry.

HENRY WADE DUBOSE.

HOW TO STUDY THE CITY CHURCH. *By H. Paul Douglass.* Doubleday, Doran & Co., Inc., New York. Pp. 235. Price $2.00. This book is issued under the auspices of the Institute of Social and Religious Research. It is packed with valuable outlines and charts for the study of the city church in its internal organization and its external connections and associations. The material is so abundant and complex as to be bewildering. But there are many valuable suggestions, and by a wise selection to meet the conditions existing in the individual church, the book can be made of practical value to the pastor and his working force. R. F. CAMPBELL.

THE TECHNIQUE OF PUBLIC WORSHIP. *By J. Hastie Odgers and Edward G. Shutz.* Methodist Book Concern, New York. Pp. 300. Price $2.00. This is not a book on the spirit of worship, but on the way to conduct it, that all things may be done decently and in order. Though written primarily to meet the needs of the Methodist ministry, it will be found of practical value by all who wish to conduct public worship with propriety and reverence. R. F. CAMPBELL.

TESTED PROGRAMS FOR SPECIAL DAYS. *By Rev. Bernard C. Clausen, D. D.* Fleming H. Revell Co., New York. Pp. 90. Price $1.00. The versatile pastor of the First Baptist Church, Syracuse, N. Y., has managed to make almost every Sunday in the year a special day, including Valentine Sunday in February, Fisherman's Sunday in March, All Fools', Spring Cleaning and Baseball Sundays in April, Wedding Bells' Sunday in June, and so on through the calendar. He says, however, that only the great central holidays could receive attention annually. The rest are to be occasional in the strictest sense. He says that what he calls "real preaching" seems to have a better chance at complete attention by being occasionally relieved by such special pulpit devices as are here described. Dr. Clausen shows great resourcefulness in the programs outlined for the forty special Sundays. He uses the popular associations connected with each of the days as a bait on the gospel hook, but his evident purpose is to be "a fisher of men". He utters words of warning against irreverent sensationalism. "Let no trace of the April Fool mood tempt you into tricks with the service. Never tamper with the experience of prayer for the sake of a memorable sensation of humor. Never alter the words of a hymn to provoke a ready laugh." It is a book to be tested rather than swallowed, as the author suggests. R. F. CAMPBELL.

RELIGIOUS EDUCATION.

EXPERIMENTATION AND MEASUREMENT IN RELIGIOUS EDUCATION. *By Goodwin B. Watson.* Association Press, New York. Pp. 295. Price $3.75. THE PROCESS OF GROUP THINKING. *By H. S. Elliott.* Association Press, New York. Pp. 229. Price $3.00. I have listed these books together because they are both first books, and, so far, the only books in new and important phases of Religious Education; and because they are both valuable. Dr. Watson rightly calls us to be scientific in Religious Education. If we are to be truly so we must experiment and measure results. He describes the methods of measuring, lists, the available tests to date, shows how tests are to be constructed, and closes with chapters discussing statistical methods and the way the facts discovered by the tests can be convincingly presented to others. It is an essential book for one interested in measurement in morals and in religion.

Any one acquainted with teaching or Young People's Conferences is familiar with the term "discussion group". This type of teaching is the vogue today. It has its value and its perils. Dr. Elliott, who has had, perhaps, as much experience in the actual leadership of such groups as any person in America, is just the man to tell us why such a method is so popular in our democratic age, and how one is to prepare for and lead the discussion. No one, after reading this book, will seek this method of teaching as an escape from work. This is another indispensable book. W. TALIAFERRO THOMPSON.

AN A B C OF PSYCHOLOGY FOR RELIGIOUS EDUCATION. *By Eric S. Waterhouse.* Fleming H. Revell Company, New York. Pp. 121. Price $1.00. THE BEARING OF PSYCHOLOGY UPON RELIGION. *By H. S. Elliott.* Association Press, New York. Pp. 77. Price $1.00. The first of these two books is a joy from beginning to end. It is modern in its viewpoint, taking into account the findings of the newer psychology; yet it is balanced in its conclusions. It is scientific—Dr. Waterhouse is a real scholar; yet its language is so simple any one can understand all of it. It is comprehensive; yet it majors in the truths that have practical value. If a pastor has been bothered by such terms as instinct, suggestion, unconscious, complex, apperception; or has come to feel vaguely that the psychology he learned at college is out of date, this is the book for him to begin with.

It is true, as Dr. Elliott says, "that the development of psychology has more bearing upon religion than has any other scientific advance". The subtlest and most dangerous attack upon religion is made by it. The author would make us aware of our peril, would have us study and know psychology, and would bring psychology into the camp of

religion as its ally. His purpose is a proper one. In the first half of the book he shows that the findings of psychology indicate that original nature can be changed through forces resident in it, or in the environment; and that, therefore, psychology is on the side of Jesus, who taught that man can be transformed. Might he not have gone further, however, and referred the change that Jesus speaks of to God? In the rest of the book he emphasizes the immanence of God and our relationship with Him through our experiences with others and nature. This is suggestive, and if wisely read, is helpful. One cannot help wondering, though, in just what way the God described is personal. W. TALIAFERRO THOMPSON.

A STUDY OF BABYHOOD. *By Mary S. Haviland.* Westminster Press, Philadelphia. Pp. 178. Price 90 cents. PARENTHOOD AND THE CHARACTER TRAINING OF CHILDREN. *By Thomas Walton Galloway.* Methodist Book Concern, New York. Pp. 224. Price $1.00. In a new way the pre-school years are being studied and stressed. Dr. Gesell, of the Yale Psycho-clinic, in speaking of their importance, properly says they have "the autocracy of priority, they come first". Gladly, therefore, do we welcome this new specialization unit on the psychology of the Cradle Roll child, which is so splendidly wrought out. It has been a long time since I have read a book which has so well combined scholarship and sanity. Miss Haviland has read all the books of value dealing with small children, and she has lived with little folk as well. Wisely and attractively, blending the new theories with the old, she writes to parents and teachers.

Dr. Galloway has given us a real text book for parents and those engaged in the training of children; each chapter being clearly outlined and supplied with a set of questions and suggestions for teaching. A good bibliography adds to the value of the book. I read with profit everything the author writes. He knows, and he knows how to express himself. Here he bites right into such problems as heredity, environment, the nature and growth of character, sex, democracy in the family, etc., in a way to satisfy and help the parent who is trying. There is a good deal of valuable material in the book for those who desire to preach on the home. W. TALIAFERRO THOMPSON.

YOUTH IN QUEST. *By Grace Swan Overton.* The Century Co., New York City. Pp. 185. $1.50. Mrs. Overton has written a book principally for young people themselves, but it will prove of value to ministers and workers with young people as well. She portrays the search of youth for that which is highest and best in life and challenges them to employ their lives along the threefold plan outlined by our Lord. When He replied to the quest for eternal life He did so by the Socratic method of securing the Old Testament quotation that

a man must love God and his neighbor as himself. This is at the basis of all quest for the highest life and is well developed in the book. Self-mastery, social understanding and a more vital companionship with God are necessary if one ever hopes to succeed along this line. An interesting feature of this little book is the suggestion, placed at the end of each chapter, of books to read. Secure this for yourself and pass it on to your young people. ROBERT WHITFIELD MILES.

THE CHRISTIAN LIFE.

THE NEW MORALITY. *By Durant Blake, Professor of Philosophy at Vassar College.* The Macmillan Company, New York. Pp. 359. "The New Morality" is not based on authority, but on experience, the experience of the individual and of the race. "A good deed is not made good by the fact that an individual or a community judges it good, approves it or imposes it. It is a matter, not of opinion, but of fact. A deed is good if it is the sort of deed that has good results; whether any one recognizes it as good is quite secondary."

In discussing the divorce question, the author further amplifies this definition: "We can only emphasize again the fundamental principle that what we are aiming at is human happiness; not merely the happiness of the husband, or of the wife, or of the children, but the greatest total happiness for all concerned." In short, a good deed is one which results in the greatest amount of happiness to all concerned. This can be determined only by experience and observation. There is no place for authority in all of the author's thinking. He has this to say of the ten commandments: "If we are candid, we must confess that the evidence that Jaweh handed tablets of stone to a man named Moses on Mount Sinai is no better than the evidence that Zeus and Apollo gave such commands to men as the Iliad and Odyssey record."

The first part of the book is devoted to defining and explaining the "new morality" along the lines indicated above. In the second part of the book the author applies this new morality to many of our present-day moral and social problems. The second part is more suggestive and helpful than the first part. The author discusses many of our present-day problems and gives much valuable information. His chapter on prohibition is one of the best discussions I have seen on that subject. The chapter on divorce is not so satisfactory.

The readers of this REVIEW will not agree with much that is in this book, but at the same time they will find it interesting, stimulating and thought-provoking. WALTER L. LINGLE.

CHURCH HISTORY.

PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY. SECOND SERIES. VOL. VIII. *Edited by Frederick William Loetscher, Secretary.* G. P. Putnam's Sons, New York City. Pp. 300. $4.00. Eleven outstanding papers read before the American Society of Church History since the year 1923. Naturally, they vary in interest and merit. Dr. S. J. Case throws a flood of light on the acceptance of Christianity by the Roman Emperors. President Henry Jacob Weber, in an interesting paper, deals with "The Formal Dialectical Rationalism of Calvin". He declares that "in endeavoring to bring the records of the religious life, portrayed in the writings of the Old and New Testament, into a rational unity, he has used more the methods of a 'consummate logician and dialectician' than those of an historical exegete. In the closing essay Professor David S. Schaff tears to shreds the recent theory espoused by Roman Catholic authorities that Jefferson was indebted to Cardinal Bellarmine for the principles of democratic government embodied in the Declaration of Independence and in the Virginia Bill of Rights. ERNEST TRICE THOMPSON.

A STUDY OF CHURCH HISTORY: TO THE END OF THE THIRTEENTH CENTURY. *By G. W. Butterworth, M. A., Litt. D.* Doubleday, Doran & Co., Garden City, New York. Pp. 168. $1.75. It is very difficult to write a brief history that is not superficial. Dr. Butterworth, a well-known English scholar, has avoided the danger in the book now being reviewed. He deals in fresh and interesting fashion with the outstanding events and the most important trends in the early history of the church. A brief bibliography is given at the end of each chapter. The book is well adapted for study groups as a text book.
ERNEST TRICE THOMPSON.

THE PRESBYTERIAN CHURCHES. *By James Moffat.* Doubleday, Doran & Co., Garden City, New York. Pp. 187. $2.00. This scholarly rather than popular work is written especially from the standpoint of Scotch Presbyterianism, but concerns and will interest the Presbyterian churches in general. In his own profound and stimulating fashion the author expounds the genius of Presbyterianism as revealed in the Apostolic Church, the history of the Presbyterian churches, its doctrine of the Church, the ministry and the sacraments; its organization, worship and devotional life. Little space is given to the Calvinistic theology. In the closing chapter on Today and Tomorrow the author remarks: "Presbyterianism . . . is older than Calvinism, although it has been identified with Calvinism since the sixteenth century. In almost every Presbyterian Church which has taken any part in leadership of thought and action, the traditional standards of

scholastic Calvinism have been modified; the churches have sat looser to these formulas, either relaxing the terms of subscription or disavowing this or that inference from certain articles in the light of fuller Christian experience. . . . The likelihood is that the problem of creed revision will become insistent before long. Yet whatever be the form which a new creed or a reinterpretation of the old creed may take, it will certainly conserve one or two essential elements in Calvinism, not necessarily in the Five Points of Calvinism (which arose in the sharp struggle with Arminianism), but in the more gracious, essential Calvinism which, stripped of scholastic formulas, sought religious interests that are fundamental."

ERNEST TRICE THOMPSON.

THE JESUITS: AN HISTORICAL STUDY. *By H. Boehmer.* United Lutheran Publication House, Philadelphia. Pp. 192. $1.25. Dr. Boehmer, one of the outstanding Protestant scholars in Germany, was Professor of Church History in the University of Leipzig till his death in 1927. His book on the Jesuits is calm, dispassionate, scholarly, but interesting and suggestive. Unfortunately, the author carried his monograph only down to the dissolution of the Society of Jesus in 1773. Yet one who studies the history of the order only during this earlier period will be ready to agree with the author: "After all of the foregoing one dare conclude and assert, without fear of contradiction, that the order has imprinted the stamp of its nature upon the Catholic Church of modern times. For all of the characteristic peculiarities through which the new Catholic Church is distinguished from the Roman Catholic Church of the Middle Ages, all of these, in the last analysis, originated with the Jesuits." One who wishes to understand the Catholic Church of today, therefore, as well as one who is interested in the history of the Counter-Reformation, will find this little book exceedingly valuable. By the way, the author agrees with all modern students that the Jesuits did not teach the infamous doctrine, often credited to them, that the end justifies the means.

ERNEST TRICE THOMPSON.

D. L. MOODY: HIS MESSAGE FOR TODAY. *By Charles R. Erdman.* Fleming H. Revell Co., New York. Pp. 156. $1.50. This book, while not so spectacular as D. L. Moody, a Worker in Souls, by Gamaliel Bradford, is written by one in fuller sympathy with the beliefs and methods of the great evangelist. Briefly, concisely it sketches the life of Moody, pictures the man, his methods, his message. All in all, it is a very satisfactory piece of work. It does not supplant the earlier biographies; none the less it is inspiring reading; and furnishes an excellent introduction to the life of one of the great men of the last century.

ERNEST TRICE THOMPSON.

MISSIONS.

COMMUNITY CHURCHES. *By David R. Piper.* Willett, Clark & Colby, Chicago. Pp. 158. $1.50. Perhaps the most colossal piece of bad business in the world today is the Home Mission activity of denominational boards in over-churching and over-lapping religious work in small communities. Such a practice has been considered good in the past, it is being called in question today, and some radical change must come tomorrow. When that change comes it will bring some sort of community consciousness in religion to replace the present denominational narrowness.

The author of this book is committed without reserve to some such program. He discusses the rise of the Community Church movement, the types of churches in existence, and the advantages to be gained through such churches. He does not assume that finality has been reached, nor is he dogmatic in any of his statements about the need or usefulness of Community Churches.

Most of us here in the South have looked askance at the Community Churches because we felt that to join one meant to cut loose from our denomination with the consequent loss of all denominational consciousness. This is by no means the case. It is perhaps true of this as of many other subjects, that if we knew more about them we would have less prejudice about them.

Perhaps the most significant present-day church movement in America is pictured in this book. Ministers and laymen alike should read it and re-read it. It has a distinct message for those who live and labor in over-churched communities, whether they be urban, suburban or rural. P. D. MILLER.

CHRIST AND THE COUNTRY PEOPLE. *By Henry W. McLaughlin, D. D.* Presbyterian Committee of Publication, Richmond. Pp. 159. Cloth $1.00, paper 50 cents. Dr. McLaughlin loves the country and understands the country people. He loves the country church and understands its peculiar problems. Out of this understanding sympathy he has written this book. His former book, "The New Call", was primarily for ministers and theological students; this book is for the entire church. The adoption of this book as our Home Mission Study book for this year should do much to arouse a widespread interest in country people and their problems. It will be a real joy to teach and study "Christ and the Country People". JOHN C. SILER.

MISSIONS IN A CHANGING WORLD. *By W. W. Pinson.* Pp. 212. Cokesbury Press, Nashville, Tenn. Nothing is more enheartening to all those interested in Missions than to see Secretaries of our Boards

facing in a frank and fearless way the new missionary era upon which we have entered.

Dr. Pinson is an administrator of years of experience. From the freshness of his approach to the difficulties of this time one would think that youth was speaking. This, for example: "If now the united voice of Christendom without wavering and without apology would speak for the rights of China against the wrongs of spoliation and exploitation, as indeed they must and will, can any one measure the effect?" In the great matter of leaving the native church in foreign lands free to work out its own constitution and confession of faith and, if it can find its way—to the making of one church of Christ in those lands; on such highly important matters Dr. Pinson has some fine things to say. Oh, that we might set them an example in this great matter! CHAS. H. PRATT.

FIVE WORLD PROBLEMS. *By Charles E. Jefferson.* Fleming H. Revell Co., New York City. Pp. 153. $1.50. An account of a trip Dr. Jefferson made on a year of furlough from his busy pastorate in New York City. He deals with one central problem in the countries visited—India, Japan, China, the Philippines and Hawaii. While there is nothing specially new or startling in the book, it will be helpful reading to any busy layman or pastor who has not had the time to keep abreast of the rapidly moving scenes among the Orientals.

MEXICO BEFORE THE WORLD. *By Plutarco Elias Calles.* The Academy Press. $1.00. Pp. 239. This book is a compilation of the public addresses of the President of Mexico. It will surprise most readers to know how thoroughly President Calles is acquainted with all problems affecting the welfare of his country, both national and international. I wish every Jingo in America might be made to read it. The heroic fight which this sister republic is making to find her way in the mazes of this time deserves the support of all men of good will. CHAS. H. PRATT.

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THE BIBLE AND WAR.

By Rev. Walter L. Lingle, D. D., LL. D.,
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The following article is the seventh lecture in a series of eight lectures on the James Sprunt Foundation delivered at Union Theological Seminary in Virginia, January, 1929. By the time the January Review appears it is expected that the eight lectures will be available in book form published by Fleming H. Revell Company, New York. $1.75. Cloth binding. The book can be ordered from the Committee of Publication, Box 1176, Richmond, Va. The title is "The Bible and Social Problems". This article is copyrighted and is here printed with the kind permission of Revell Company.—Editor.

War is the greatest social problem that faces the human race today. It is the most terrible curse that ever afflicted mankind. If there were any process by which we could estimate the destruction of life and property which has been wrought by war in the history of the world the results would be simply appalling. A few years ago we were waging a war to end war. Today a survey made by the League of Nations shows that there are 5,500,000 men under arms in the regular armies of the nations, to say nothing of millions more who are in the reserves. The survey also shows that the cost of maintaining these armies is $3,500,000,000 a year. This is all in addition to the war debts under which the nations are staggering.

We think of the United States as a peace-loving nation, and so it is. But in 1920 the treasury department gave out some figures which are startling. From the founding of our nation

in 1789 up to 1920 the United States government collected and spent for all purposes $66,000,000,000. Of this amount $53,000,000,000 was spent for wars, present, past, and future. About the same time the treasury department gave out statistics which show that the United States government is now spending over eighty per cent of its annual income for war.

The Great War brought death to millions upon millions of the finest young men in the world. It left millions of others maimed for life. It filled the world with anguish and sorrow. It destroyed four hundred billion dollars worth of property. It has been followed by a wave of demoralization and lawlessness from which it will take many years to recover. It left the nations bowed down beneath a burden of debt from which they see no relief. General Sherman was right when he said that war is hell.

We will continue to have war as long as we think in terms of war. For after all war results from a state of mind. As a man thinketh in his heart, so is he. The same is true of a nation. It is high time for Christian people to do some straight thinking on this whole subject. The Bible is the Christian's guide book through this world. Has it any message on the subject of war? Let us search the scriptures and see.

God's Ideal.

A study of the Bible has convinced me that God's ideal for the world is, and always has been, that it should be a warless world. I am aware that there is a great deal of war in the Old Testament. I am also aware that it is possible to say that Jesus did not definitely outlaw war when he was upon earth. This may all be perfectly true, and yet the statement stands that God's ideal for the world is that it should be a warless world. Let us see.

In the second chapter of Isaiah we find a beautiful and inspiring picture of world peace: "Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:

for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Where did Isaiah get that picture? Certainly he did not get it from the surrounding nations. Isaiah lived in the days of Tiglath-Pileser, Sargon, and Sennacherib, those mighty, war-like kings of Assyria and Babylonia. Assyria and Egypt were battling against each other for world dominion, and Palestine lay on the direct path between the two.

Nor did Isaiah get his vision from his own kings, for you will find that they too were war-like kings. Isaiah, in his long ministry, had seen one war follow fast upon another and was well acquainted with all the horrors of war. He must have gotten his vision from God, as he claimed to have done. So, then, it is not Isaiah's ideal, but God's ideal, and the ideal is that of a warless world.

This ideal made such a tremendous appeal to Micah that he reproduced it in his fourth chapter and added some additional touches to the picture. I am taking it for granted that Micah was quoting from Isaiah rather than Isaiah from Micah, as Isaiah was the older and greater of the two. Be this as it may, it is a beautiful picture of peace and of a world in which nation should never again lift up sword against nation, and in which the nations would learn war no more. War would be outside the pale of their thinking.

Isaiah gives us another unforgetable picture of a warless world in his ninth chapter: "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined—For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire R. V.). For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The

everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

Some may say that this is a picture of the millennium. That does not affect our argument. It is the picture of a warless world. If God's ideal is that it should be a warless world, then his people should work with might and main to make it a warless world. Now turn to the Forty-sixth Psalm, which was Martin Luther's favorite, and see a slightly different picture of a warless world: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Here we see such a complete destruction of the instruments of war that it leaves the world looking as if some great desolation had been wrought. The bows and spears have been broken to pieces and the war-chariots have been burned. God reigns and there is great stillness and peace in the earth. God, and not the armaments of war, is the strength and refuge of his people.

All through the Psalms and Prophets we get glimpses of similar pictures, showing us a world from which war has been banished. Even in the historical books of the Old Testament, which are full enough of war, we meet some very significant statements. I will give just one of these. It is in the twenty-second chapter of First Chronicles "And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."

When we turn to the New Testament the first thing that we hear is the angel song: "Glory to God in the highest, and on earth peace, good will toward men." In the very forefront of the Sermon on the Mount we hear Jesus saying: "Blessed are

the peacemakers, for they shall be called the children of God." In another part of the Sermon on the Mount he gives us a commandment in which he says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

In the Sermon on the Mount Jesus also said: "But I say unto you, resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." I am aware that Jesus is speaking primarily about the spirit of revenge in this passage, but he also speaks against the use of force. Interpret these words of Jesus as you will, they do not sound like a sentence which I ran across the other day from a military textbook, which is being taught to thousands of our college boys. The sentence was this: "In this world of ours, force is the ultimate power." The greatest military genius which the world has ever produced uttered a striking saying which is more in keeping with the teachings of Jesus: "There are only two powers in the world, the spirit and the sword. In the long run the sword will always be conquered by the spirit." Those are the words of Napoleon Bonaparte.

Jesus taught us to pray: "Thy Kingdom come. Thy will be done on earth as it is in heaven." In this petition we see that Jesus' ideal for the world is that it should be perfectly like heaven. When the world has become perfectly like heaven it will be a warless world.

Surely these passages, taken from various parts of the Bible, are enough to show us that God's ideal is, and has always been, that this should be a warless world.

The Other Side.

But there is another side to this picture. When we read our Bibles we see that the Old Testament is full of wars. Not only so, but we see that Jehovah permitted and even commanded some of these wars. After the great deliverance at the Red Sea we are told that Moses and the children of Israel sang a song. One line of the song says: "Jehovah is a man of war." In

the Twenty-fourth Psalm we have another marvelously beautiful song in which this passage occurs: "Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle." However, these passages were probably not intended to picture Jehovah as war-like, but to ascribe to him their deliverance and victory. But whatever they may mean, there is plenty of war in the Old Testament.

When we turn to the New Testament the first preacher we meet is John the Baptist. As he preached, soldiers with many others came under deep conviction. When the soldiers came to John and asked: "What shall we do?" John did not tell them to throw down their arms and go home. Instead he said: "Do violence to no man, neither accuse any falsely; but be content with your wages."

Jesus did not outlaw war. Instead, he prophesied wars to come. He said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." On the night in which he was betrayed, just as they were starting to Gethsemane, he said to his disciples: "He that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

However, if we will look up the context of these passages we will probably discover that Jesus was not referring to war. He came to send a sword in the sense that his gospel would create divisions. One member of the family might accept the gospel and the others might reject it. This is happening continually in non-Christian lands and many sharp divisions have been created.

When Jesus suggested as they started to Gethsemane that it might be well for a disciple to sell his garment and buy a sword he evidently did not mean for them to literally use the sword. That was his way of saying that troublous times were ahead. When Peter drew his sword in Gethsemane and cut off the ear of the servant of the High Priest, Jesus said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

But after a full explanation has been made of these passages,

it is still true that there is another side to the picture and that there is much in the Bible which seems to be out of harmony with God's ideal of a warless world. In fact, the two pictures on the face of them seem to be almost contradictory.

The Ideal and the Actual.

How can we reconcile these apparently conflicting views? First of all, we do well to remember that there is always a difference between the ideal and the actual. God's ideal for our individual lives is that they should be perfectly conformed to the image of his Son. But the actual is far from the ideal. President Cleveland made this distinction clear on one occasion when he said: "Gentlemen, we are confronted with a condition and not a theory."

We are always confronted with the actual while we keep in view the distant ideal. Through all these ages God has been dealing with the world as it actually is. He has been teaching men his ways and ideals as they could understand and follow. In Mark 10:5 Jesus tells the Jews that the law of Moses concerning divorce had permitted certain things because of the hardness of their hearts. They were not yet ready for the ideals of Jesus. In Acts 17:30 Paul, in his sermon on Mars Hill, speaks to the Athenians about their past idolatry, and then adds: "The times of this ignorance God overlooked; but now commandeth all men everywhere to repent."

In other words, God has been patient with his people and has led them as they could understand. He is still leading them. In his farewell address Jesus said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth—he shall receive of mine and show it unto you." The Holy Spirit has through all the centuries been leading his people into a fuller understanding of the great spiritual and ethical teachings of his word. John Robinson, the Pilgrim preacher, expressed this finely when, in his farewell address to the Pilgrim fathers who were departing to America, he said:

"For I am very confident that the Lord hath more truth and light yet to break forth out of his holy word." That truth and light come only as the people can understand and follow. Let me illustrate:

God's ideal for the married life from the beginning has been that there should be one husband and one wife. Yet God permitted polygamy in the Old Testament. Abraham, Jacob, David, and Solomon were all polygamists. There were probably polygamists in the New Testament Church. What else did Paul mean when he said that a bishop should be the husband of one wife? The inference is that there were Church members who had more than one wife. They had married several wives before they were converted to Christianity. Paul intimates that while such a man might be a Christian he could not be an officer and standard-bearer in the Church. But God gradually led his people out of polygamy as they could follow, and today there is not a Christian nation in the world which allows polygamy.

The same was true of slavery. From the beginning God's ideal has been a perfect Christian brotherhood. Yet he permitted and regulated slavery in the Old Testament. Not only so, but when Onesimus, the runaway slave, was converted Paul sent him back to his master, Philemon. It is true that he sent with him a letter to Philemon in which he exhorted him to receive his runaway slave back as a brother beloved.

Jesus came into a world which probably had in it more slaves than freemen. Jesus came and slavery went. Some may say that it went in spite of his coming. I prefer to believe that it went because of his coming. At any rate, the Spirit of God has been leading his people through all these years as they could understand until he has led them into new ideals concerning the brotherhood of mankind. Often the actual has been far from the ideal, but God has patiently led his people on into a fuller understanding of his will and his ways.

So it has been with war. God's ideal for his world has always been that it should be a warless world. But the actual has been far from the ideal. There have been wars and rumors

of wars. God has led his people as they could understand. Just now it seems to me that men and women everywhere are closer to God's ideal in their thinking about war than ever before in the history of the world. There are multitudes who are longing and praying for a warless world. Even statesmen are catching the vision and are trying to provide ways and means by which war will be banished from the world and from the thinking of men.

What Can the Christian Do?

What can Christians do, and what can the church do, to prevent war, and to usher in a reign of peace? There is much they can do.

First of all, we can continue to preach the gospel of the cross and individual redemption. We can remake the world only as we remake the individual. Men must be born again. Peacemakers are the children of God, and the children of God are peacemakers.

We can preach against the causes of war. Some of these are very obvious. Hate is one of them. Nations cannot fight without hating. The world is full of hate. There is individual hatred, class hatred, racial hatred, and national hatred. The very children of some nations are taught to hate other nations. In the face of all this hatred, the church needs to emphasize the fact that there is no place for hate in the whole Christian system.

Greed, selfishness and covetousness are other causes of war. The national and commercial greed of one nation comes into conflict with that of another nation, and the result is war. When men were busy trying to explain the causes of the Great War, I saw a little paragraph, which was meant to be semi-facetious, that came nearer explaining it than any of the philosophical essays that I read on the subject. It ran as follows: "Cause of the war—four expanding nations and only one planet." Expanding nations get in each others way. If they are greedy and selfish, the result will always be war. We must

emphasize the fact that there is no place for selfishness and covetousness of any kind in the whole Christian system.

The cultivation of the war spirit is another cause of war. Certain well-known newspaper writers are always urging us to get ready for war on a large scale. They want us to fill the sea with warships and the air with flying machines. They name this nation or that as a nation which we must keep an eye on. In fact, they teach that there is no nation on earth that can be trusted. If a man says a word in behalf of peace, they sneeringly call him a "pacifist" and pass him by with contempt.

In due season this war spirit, if left unchecked, will precipitate any nation into war. Probably all of us believe that a city should have an adequate police system and that a nation should have adequate defenses. But we also believe that all such matters can be attended to peaceably, without engendering hate and fear and the spirit of war in the hearts of the people. We should set our faces like Gibraltar against the war spirit. It is not the spirit of Jesus Christ.

We can stop glorifying war. For centuries the world has glorified war in history, in literature, in art, on monuments, and in every possible way. Even Christian institutions erect monuments and tablets to warriors, and neglect to erect them to soldiers of Christ who have died for the gospel's sake in foreign lands. We see war on dress parade when the bands are playing and the flags are waving. It looks very attractive. Our blood tingles in our veins. We forget the muck, the mire, the stench, the blood, the agony and the death of it all.

We can preach peace in times of peace. The old maxim was: In time of peace prepare for war. The church of Christ would do well to change that and make it read: In time of peace preach peace. That is the only time when we can preach it. If we preach peace in time of war, the government will put us where we cannot preach at all, and lock us up. If it be true, as I believe with all my heart, that God's ideal for his world is that it should be a warless world, then it is the duty of the church to hold this ideal aloft and to preach peace.

We can also preach the gospel of righteousness and justice between man and man and nation and nation. If we wish to do this, the Bible abounds in rich texts on the subject. There should not be one system of ethics governing the conduct of individuals towards each other, and an entirely different system governing the conduct of one nation towards another.

When John Hay was Secretary of State, he startled the world by saying that the policy of the United States towards Latin America would be determined by the Monroe Doctrine and the Golden Rule. That was the first time the Golden Rule had ever been invoked in the diplomatic world. No wonder the newspapers put it in headlines on the front page. It was news. But why should it be news? Why should not the policies of all nations towards each other be determined by the Golden Rule?

We can cooperate with all agencies and organizations whose objects are to banish war and to usher in world peace. At present, our own country is taking the lead in trying to induce the nations of the earth to renounce war as a national policy for settling controversies. Perhaps a little later on we can go a bit further and lead the nations to outlaw war as a method of settling international disputes, and to rewrite international law upon this new basis.

The idea of outlawing war can be illustrated by the outlawing of the duel. A hundred years ago it was considered perfectly proper and at times imperative that individuals should settle their controversies by the duel. Sometimes people wonder why a man like Alexander Hamilton accepted a challenge to fight a duel with Aaron Burr. Public opinion compelled him to do it. If he declined, he knew that he would be politically dead, and he preferred to risk physical death.

But people began to do some straight thinking in reference to the duel. Public opinion reversed itself, and went into revolt against the duel. Laws were put upon the statute books outlawing the duel, and telling men that they must no longer settle their disputes by gunfire, but that they must take them to the proper courts for adjudication. Today a man who sends

a challenge to a duel can be arrested. Of course, the right of self-defense remains to the individual, but he must take his disputes to the proper courts of law.

Some of you may live to see the nations outlaw war as the duel has been outlawed, and a complete revulsion of feeling and opinion in reference to war as a means of settling international disputes. Some of you may even live to see the whole of international law rewritten on that new basis.

We can preach the gospel of love and brotherhood, and thus create an atmosphere in which war cannot live. That was Jesus' method of dealing with social problems. He seldom made a frontal attack upon them. He created an atmosphere in which they could not live.

There are two ways of dealing with a great iceberg as it comes drifting down out of the Arctic regions. One is what we may call the Titanic method. Some fifteen years ago there was built in England the most palatial ocean steamer that had ever been built up to that time. The newspapers heralded the news that here at last was a great ship which could not be sunk. It was named the Titanic. Some of the most distinguished men of Europe took passage on it for its maiden voyage to America. All went well for a few days, but one night the Titanic ploughed full-steam-ahead into a great iceberg. It was a frontal attack. The iceberg did not even quiver. The Titanic went down.

The other way of dealing with an iceberg is what we may call the Gulf-stream way. In due time that same iceberg drifted into the Gulf-stream and rapidly disappeared. It could not live in that atmosphere. By its gospel of love and brotherhood, Christianity should create an atmosphere in which war cannot live.

There is an eloquent passage in the recently published "Memories and Reflections of the late Earl of Oxford and Asquith", which illustrates forcibly the necessity of creating a moral atmosphere which is hostile to war. You will recall that he was the Prime Minister of England during the early years of the Great War. Here is the passage: "Unless we can eliminate war, it will be the death of civilization, and all that makes

life—individual life, communal life, international life—worth living. There can be no effective safeguard of the most treasured possessions and promises of our race until we have wiped international warfare off the slate of possibility. That is no Utopian ideal. As difficult, if you like, as unimaginable things have been done. Slavery, private war, duelling were all regarded in their day as natural and even necessary institutions. Why and how have they disappeared? Not by repression, not by coercion, but through the operation of moral force which sapped their vitality, which discredited their authority, and which brought them, in due time, one and all their message of doom. So it will be when, by the same agencies, the curse of war becomes, as it will become, a memory of the past."

The one great power which can create this moral atmosphere is the Gospel of Jesus Christ, the Son of God.

America First.

There is a mistaken conception of patriotism which insists that we must always go armed to the teeth; that we must instantly resent everything that looks like a national insult, and that we must vociferously, or at least silently stand by our country, whether she is in the right or in the wrong, without even pointing to what we believe to be the right.

Those were stirring words which were spoken by Stephen Decatur, in response to a toast, in the city of Norfolk, a little more than a hundred years ago, but they are not entirely Christian: "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong!"

I saw a much finer and more Christian paragraph than that last summer. It was from the pen of Bishop G. Ashton Oldham. It was beautifully printed and framed and hanging in the library of Grove City College in Pennsylvania. I wish to commend it to you as holding before our country a great Christian ideal. The paragraph is entitled, "America First":

"Not merely in matters material, but in things of the spirit.
Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.
Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.
Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem, where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarianism.
And that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul: America First."

Conclusion.

I know of no better way of closing this lecture than with those words of Isaiah, which stand at the close of his great vision in which he saw the implements of war destroyed and the reign of the prince of Peace ushered in. And these are the words:

"O house of Jacob, come ye, and let us walk in the light of the Lord."

SALARIES AND LIVELIHOOD OF MINISTERS.

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[The Presbytery of Winchester in session at Bunker Hill, W. Va., September, 1927, appointed an ad interim committee to investigate the compensation and living conditions of its ministers. The committee was composed of Rev. F. M. Woods, D. D., chairman; Rev. Charles Ghiselin, D. D., Rev. F. T. McFaden, D. D., and ruling elders, William MacDonald and R. B. Woodworth, clerk. The committee made its investigation and presented its report to Presbytery at Moorefield, W. Va., April, 1928. Presbytery approved the report, and instructed the committee to transmit copies, edited by the elimination of purely local matters, to the three Church papers and to the Union Seminary Review, with a view to publication so that the general considerations might be of use elsewhere in the attainment of better compensation for ministers. At the request of the Editor, the clerk has rewritten those general considerations here, with added material.]

Ministers are individuals, with diverse personalities, aspirations, scholastic attainments, ancestral and material backgrounds; celibate and benedict, they dwell in single blessedness, or surrounded in their own homes with the nascent leaders, male and female, of Church and State; they serve all kinds and conditions of men, in all kinds and conditions of places, under all kinds and conditions of circumstances. This discussions deals with these wide differences in men and environment and must, perforce, be limited to fundamentals.

A. Uniqueness of the Ministry. The profession of minister is differentiated from all others in the absence of financial considerations as the spur to entrance thereon and the incentive to continuance therein. No man taketh the honor to himself but when he is called of God. To serve the Lord Jesus Christ in the ministry of His Gospel is not a high road to great wealth. No man enters upon it with a view to financial

opulence; no presbytery would ordain a man who admitted he sought the office of minister out of a desire to amass this world's goods or to attain place and station. Love to God and a sincere desire to promote His glory in the Gospel of His Son is and must ever be the supreme urge to a life of service and self-sacrifice—a life in which the minister must be content, for the joy set before him, to see the boon companions of his youth far surpass him in the pomp, pride and pleasure which accompany, surround and glorify the possession and display of wealth. Providence may set him in a large place, give him multitudes for his hire and elevate him to be a prince among men with amplest income, or it may relegate him to a meager pittance among an uncouth folk, with scanty souls as the reward of a life of devoted loneliness. Such possibilities confront the novitiate, but enter not into his decision. Love recks not the cost of broken alabaster boxes. World and self-renunciation are earmarks of men called of God to be ministers of His Free Grace. It is enough for the servant to be like his Master.

Neither is the worth of a minister to Church and world measurable in coin of the realm, nor is spiritual fruitage to be weighed in physical balances, that minister may be compared with minister and each man thus receive proportionate compensation. Those scanty souls, hardly gleaned from the waste places, may become streams of influence to make glad the City of God; those multitudes may remain only inert multitudes. Not their plaudits, but the approval of God and a good conscience is the final test and reward of each man's work, and the Fire itself shall prove each man's work of what sort it is. Wherefore, judgment on the worth of ministers is to be held in abeyance until the Lord come, who will both bring to light all that is now hidden from our ken and make manifest heart counsels, and then shall each man have his praise from God.

B. Standardized Compensation. If, then, the final rating of the worth of a minister is beyond our cognizance, irreducible to exact mathematical computation, and our ideas thereon

subject to probable reversal, it might appear that his present worldly compensation should be proportionate to his faithfulness. On which basis it might further seem that compensation for ministers should be uniform; so that he who might gather much should have nothing over and he who might gather little should have no lack, and thus all fare alike.

Men, therefore, ask: "Why should not all ministers receive exactly the same salary? Does not the parity of ministers involve equality in compensation? Is it right to say that one minister is worth more than another? Is the difference in worth mental or spiritual, and is it proper to base salary on such difference? Why should the salary of one minister provide for all the accessories of culture and refinement, and all possible exigencies of health and education of self and family and the salary of another provide for none of these? Why should one be opulent and the other indigent? And how come executive secretaries get so much and home missionaries so little?"

Partial answers to these and like questions are:

1. The basis of the idea is communistic, and contrary to world practice from times immemorial. The world honors initiative, genius, industry, and penalizes lack of these qualities. That natural law applies in the spiritual world. To him that hath shall be given, and from him that hath not shall be taken away what he seemeth to have. Whether we like it or no, by whatsoever criterion we may test, the profession of the minister does actually contain men of high degree and of low estate, physically, mentally, morally and spiritually. Each man, as a rule, in the long run, reaches his true level, the place he has made for himself. The parity of ministers is like the parity of the States in the Union. Each State elects two Senators to the Congress, but diverse numbers of Representatives. And one of the Senators may be a real statesman and the other a nincompoop. So the Kingdom of Heaven is like a man that called his servants and delivered to one five talents, to another two, to yet another but one, to trade withal. The parity of these servants consisted in their mutual bond-service to a

common lord and in the fact they had nothing they did not receive from him. They were widely differentiated in the power to earn and, therefore, in their just claim to proportionate rewards.

In the social order compensation for personal service must be based on apparent worth when it cannot be based on real worth. The minister is a part of that social order; his compensation must be in unison with the circumstances of the flock among whom Providence has called him to minister.

2. The profession of the minister is like the profession of the teacher. He also deals with mental, moral and spiritual entities, and his place in the social order is dependent upon his personal qualifications of initiative, industry, genius, administrative fitness and the like. There may be standardized compensation in like places for like grades of work, but no one seriously advocates the same compensation for all teachers in all places and every grade. A minister is fairly compensated for his services when, in any given place, his compensation and living conditions are commensurate with those of other workers with the same tools on the same material.

3. The rule of variable compensation for ministers is expressly laid down in Holy Scripture: Let the elders that rule well be counted worthy of double honor, especially those that LABOR in the word and in teaching. Double honor—double remuneration, says Weymouth; and the word doubtless includes money payment. It stands written: The laborer is worthy of his hire, and, Thou shalt not muzzle the ox when he treadeth out the corn.

God does not particularly care for oxen when He admonishes men to take care that each dumb creature has sufficient for his needs. There are oxen that are large by breed, growth and care, just as there are oxen that are small. A uniform ration for oxen might starve one and be wasted on another. Each ox has a just claim to sufficient provender for growth and maintenance commensurate with his powers. The very endeavor of the ox to satisfy his needs proved the food at the crib to be insufficient, and his need must not be denied. Even so did the

Lord ordain it should be with His ministers. A great spiritual sower should reap a great material harvest.

The large ox needs more. Paul and Phoebe, deaconess of the church at Cenchreae, whom Paul commends, both used needles, and yet, in addition, Paul must have the cloak he left at Troas, the books and the parchments. In the more skilful use of specialized tools lies a valid claim for differential compensation; the minister who can better use such tools must not be denied them, otherwise is he muzzled and fettered and restrained from full use of his powers. It is no hardship to another man to deny him what he cannot use, and, therefore, does not need. Apparent generosity to one minister may fully comport with real justice to another.

4. To be fair and just all around, uniform compensation for any class of workmen must be predicated on uniform living conditions. This is the stone of stumbling and rock of offense against which the dreams of labor organizations have gone to smash. Living conditions in these United States are not uniform, even for manual laborers; there is no dead level anywhere. A wage that is fair on the cotton field is a pittance in the city of New York; and coal mine differs from coal mine. A wage that will provide a surplus after all living expenses have been met seems to be the utmost practicable attainment in any trade. The more specialized the occupation, the more individual personalities come into the computation, the more unfair becomes the living wage basis of compensation.

C. Contractual Obligations. The complete answer to these questions is that, out of long and wide experience, the Presbyterian Church in the United States has established a basis for the compensation of its ministers which is entirely fair, just and satisfactory and which takes account of all elements of variation. When a minister is called to be pastor and is installed over a congregation, the congregation solemnly covenants in the sight of God and the Presbytery, and in recognition of his sacrifice of worldly station and emoluments, to hold him free from worldly cares and avocations, to continue to him that competent worldly maintenance it has promised,

and to furnish him with whatever it may see needful for the honor of religion and his comfort; three definite specifications, one of which is stated in terms of cash and subject to ratification by both the minister and the Presbytery.

This agreement constitutes a contract enforceable in courts of civil justice for the amount stipulated in the call. It is quite evident, however, that its intent and purpose is to cover unforeseen contingencies as well as present needs, to provide for the minister's comfort as well as his bare existence, to take from his shoulders at all times the burden of material things that he may give himself wholly, unreservedly, entirely and without fear to the things that are spiritual. The purpose of the contract is the preservation and extension of religion; the honor of religion is tied to its performance; that may be involved in the treatment of a pastor. The faithful execution of the contract in its broadest interpretation honors God.

The salary of a minister, which is adequate at his installation, may become painfully inadequate and cause financial embarrassment or removal from that pastorate by reason of personal, providential or secular considerations, such as:

1. Change in pastor's status from celibate to benedict;
2. Increase in family by addition of children or other dependents;
3. Growth of children to collegiate age and the necessity of educating them for Christian leadership;
4. Increase in cost of travel due to obsolence of auto and need for replacement;
5. Increase in the general standard or cost of living;
6. Growth of the community in wealth and culture, and the necessity, for the honor of religion, that the minister grow with it.

D. Enforcement of Pastoral Contracts. The obligations set forth in the call to a pastor are binding on all the congregation. While the deacons collect the subscriptions to pastor's salary, and legally a private member may be obligated only to the extent of his individual subscription, yet has he a moral obligation to his Lord and His minister to see to the

prompt payment of the whole. If there is failure it is his business to interest himself therein, for the honor of religion. Particularly is it the duty of the ruling elders, as men under authority, to insist on scrupulous, prompt and full performance; and if there be serious or recurring delinquencies, then becomes it the duty of Presbytery to intervene; first, because it sanctioned the agreement, and, therefore, became responsible for its performance; and second, because it is the court of the minister, to protect him as against his congregation and to protect the congregation as against him.

In like manner it is the moral obligation of all the congregation, of the ruling elders in particular, and of the Presbytery to observe any modifications in the conditions on which the stipulated salary was based and to see to it that the minister's compensation be adjusted commensurately so that he may be kept free indeed from worldly care, and have whatever is needed for his comfort, so that the honor of religion may be maintained and the contract scrupulously executed in its spirit as well as in its letter, in its provision for the future as well as in its outlook on the present.

E. Essentials of a Sufficient Salary. Admittedly one minister may live well where another can eke out but a bare existence. There are, however, some essentials which congregations must take into consideration in the determination of what constitutes a sufficient salary for any minister whatsoever.

1. *Manse.* Heat, light and water conveniences, while they must conform to local conditions, should provide for the comfort of the minister and lighten the burden on his wife to the utmost. Where a community is not served by water and lighting systems, the cheapness of small electric light and power plants puts electric lights and running water within the reach of even small congregations.

The congregation at best but furnishes four walls and some conveniences. The pastor and his wife transform the four walls into a Christian home and have to do it and maintain it out of private funds, chiefly income—such a comfortable Christian home that the poorest member of the congregation can enter it

without shame and the richest without criticism or condescension.

2. *Living.* Salary should be sufficient to enable the minister to feed, clothe and maintain himself and his family on a plane at least equal to the average of the membership, on a parity with the physician, the lawyer, the teacher and others in the community who render personal service with their intellects; such a plane as would enable him to mingle with the poor of the flock with a full and sympathetic understanding of their problems, and to visit the rich in their homes and associate with them without shame. That living must come out of his income. Even where the manse has a good garden, only a very small part of it can be produced from the ground. Country congregations, whose livelihood largely so comes, are much prone here to over-estimate the elasticity of the pastor's stipend.

The chief duty of the minister's wife is to keep the minister in heart, mentally and physically fit for full, glad and abundant service, and to bear and rear more ministers and Christian workers. Most congregations expect more than that. If the minister's wife is to be a leader among the women and active in the varied activities of the congregation, the salary, in common justice, must suffice to free her from drudgery and the heavier household tasks.

3. *Books.* Books are the tools of the brain-worker, the means for mental growth. It is directly to the advantage of a congregation that its minister be surrounded with the best modern aids and tools of his profession so that he may grow and grow and grow. Restriction of income to bare necessities means mental decadence, spiritual impoverishment and lack of sufficient mental and spiritual food for the congregation. The pride of the Presbyterian Church is an educated ministry, and education is a life-long task. One hundred dollars a year extra keeps that ministry educated, and pays large dividends in better sermons, more satisfactory work, less restlessness in and criticism from the pews.

The pastor's wife, as a rule, comes from a home where like means for mental enrichment abounded. Her mental welfare

and her large usefulness as the pastor's helpmate, and the recognized leader among the women of the flock, demand the continuance to her also of the means of growth.

4. *Contingencies.* The minister's salary should always be sufficient for him to live within it, and lay by each year a portion for the education of his children, life insurance, and, in part at least, old age insurance and other like contingencies. Where there is large extra unforeseen expense from sickness, temporary debility, etc., the congregation should relieve him of that burden, as part of its obligation to hold him free from worldly cares and to provide what is needed for his comfort. Thoughtfulness for the future the minister cannot avoid; that is the common duty of mankind. From anxiety for the future the minister should be relieved so that he may always trust God and His people, do good and so verily be fed.

Under the Assembly pension plan to be inaugurated in 1930 each minister is to pay into the Ministers' Annuity Fund two and one-half per cent of his salary, and each congregation, or other employer, seven and one-half per cent, to cover old age pensions; and that in addition to the $3,000,000 to be raised out of hand. Future salaries should be adjusted to that new basis and, to make the matter plain and legal, the seven and one-half per cent obligation should be written into the call. Removal from one pastorate to another is a contingency which often confronts the minister, even when funds are low. It is at least gracious for the new congregation to bear the cost of his removal. It is also quite fitting that a congregation recompense a visiting pastor for cost of travel and for special services, even though part of a presbyterial plan for evangelism.

5. *Auto.* The automobile is a necessity in most pastorates; the expense of auto travel, maintenance and depreciation, a great drain on a moderate income. The extent of the field governs the mileage and the fuel consumption, but tires deteriorate and depreciation is active while the car stands idle in the garage. Need for replacement is as certain as death and taxation. The minister's salary should not only suffice to cover maintenance and current repairs, but also to amortise

the first cost and thus accumulate a fund against the inevitable need for renewal. The honor of religion requires that the minister's conveyance, in which he is most often seen by the public, and by which he is often judged, be a credit to the congregation. It is the congregation's duty to enable him to keep it so.

(The extent of this drain on a minister's income is very much under-estimated by sessions. Auto cost—all items, including depreciation—seems to average at least $300 per year in Winchester Presbytery.)

6. *Personal Benevolences.* The minister practices what he preaches; one-tenth of his income flows back to the credit of the congregation, through the channel labelled benevolences. The congregation cannot require it at his hands, but should take this practice into account in the fixation of his compensation. The ten per cent the minister feels he should deduct, as a private obligation of himself and family to his Lord, sometimes makes his garment too small and pinch.

7. *Location of Pastorates.* The minister dwells among his brethren; his field adjoins those of men of like age, experience and usefulness. He should be able to associate with them on terms of mutual esteem and respect, should not be grieved at their better fortune, or discontented with the treatment he receives as compared with the appreciation showed them. His salary should, therefore, be commensurate with that of his fellow-pastors in adjacent congregations; when adjacent congregations increase salaries of their ministers, his own should take notice and similar action. The chances are, salaries of adjacent pastors were not increased without right or necessary cause.

8. *Long Pastorates.* The glory of the Presbyterian Church is the long pastorate, the long fruitful association of a devoted pastor and an appreciative people, in which the flock profits by the mental growth and spiritual enrichment of the pastor and reaps, so to speak, increased dividends from their investment in him and care of him, their servant. Unless salaries are adequate, and appreciation of services and living costs shown by

increases, long pastorates have gone to stay away. The congregation which wishes to retain a pastor long must be just to him and appreciative, alert to fulfil every requirement of its obligation and quick to act on the first sign of restlessness. Inadequate compensation is a prime cause of short pastorates. It is surely better to increase the compensation of an acceptable minister and keep him than to let him depart and employ a new man at a higher rate.

F. Congregational Benevolences. Self-preservation is the first law of nature and a congregation's first duty is to support its pastor. No precise rule of universal application can be laid down to determine what proportion of its total contributions a congregation should pro rate to the compensation of its minister. In very many cases, where a congregation finds it difficult to meet its obligations to its pastor, there is urgent need for deep-seated, thorough, pointed, specific, practical and repeated inoculations with the best-tested virus of the Grace of Liberality. The minister who, in season and out of season, educates his people systematically to give liberally to kingdom causes need not fear for his own compensation. Men and women with a real world-vision are not blind to that which is near. The minister who brings his people to high levels in benevolent contributions does, in effect, increase his own compensation. Reflex action guarantees *that*.

Note 1. The Presbytery of Winchester did not set a definite minimum applicable to all pastorates. It fixed $1,800 a year, with free use of manse, as the minimum for pastorates in the Shenandoah Valley, where semi-urban conditions prevail and adjusted compensation elsewhere to about the same net figure, cost of living and travel considered.

Note 2. As the result of the investigation and discussion, all the congregations or pastorates in Winchester Presbytery, which have called new pastors since the committee began its work, have increased salaries to at least the minimum established by the committee and adopted by Presbytery.

Note 3. In 1869 the Assembly set $750 per year as the goal for the minimum salary of the laboring minister; in 1872 the average salary throughout the Church, as ascertained and supple-

mented by the Executive Committee of Sustentation, was about $716, without taking into account the larger salaries given in cities. In 1873 the average salary outside of cities and as unsupplemented by the committee was at or below $572.

Note 4. While the average salary paid to ministers in the Presbyterian Church in the U. S. cannot be gotten from its statistics as now printed, the rise in the level of salaries is clearly shown below. The apparent average is total contributions to pastor's salary divided by total number of ministers, including colored.

Year	1914	1916	1918	1920	1922	1924	1926	1928
Apparent Average..	796	818	768	1,087	1,295	1,320	1,451	1,488

Note 5. An exact figure *below* the actual average salary of white ministers in active pastorates can be obtained from published statistics. In year ending March 31, 1928, there were 2,296 white ministers, 673 of whom—average of two separate counts—were not pastors directly supported by the churches, but secretaries, superintendents, professors, teachers, editors, missionaries, honorably retired, etc., whose income came from the agencies, institutions and benevolences of the Church. The 1,623 white pastors received the $3,479,986 reported by the white Synods as contributions to pastor's salary, an average of $2,144 each, to which must be added the aggregate sums paid Home Mission pastors by Home Mission committees in Presbyteries, Synods and General Assembly, divided by 1,623. That figure of $2,144 plus corresponds to the $572 of 1873, except the latter did not include large cities.

Note 6. The average salary of pastors in the United Presbyterian Church is officially reported for the same year, 1928, as $2,435, and is naturally higher, because the average congregation there is 195 members, as against 125 in Presbyterian Church in U. S.; that is, more urban and less rural, also more industrial and less agricultural.

Note 7. In London the average salary of a curate is about $1,200 a year. A vicar may get up to $5,000, but out of this pays salaries of his curates. Four London clergymen's wives are working as waitresses in cafes, others as housekeepers and lady helps, to

make both ends meet. In Birmingham the wife of a curate was found at work as a charwoman. A London minister with six children has learned to repair boots to make a little extra cash in his spare time.—Associated Press item, September 3, 1928. Minister with scanty compensation, stand fast; the same sufferings are accomplished by your brethren who are in the world!

RITSCHLIANISM.

By Rev. David S. Clark, D. D.,
Pastor Bethel Presbyterian Church, Philadelphia, Pa., and Professor in the Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches.

Dr. Clark is the author of one of the best brief books on systematic theology, "A Syllabus of Systematic Theology", $2.25. This book is used as a text in the Course on Christian Doctrine in the Assembly's Training School, Richmond, Va. His latest book is entitled, "The Message from Patmos", a clear, concise, scholarly exposition of the Book of Revelation. These books may be ordered through the Presbyterian Committee of Publication, Box 1176, Richmond, Va.—Editor.

The motive of Ritschl in projecting his theological system was highly laudable. It is not improper for a dyed-in-the-wool fundamentalist to say so. Much as we may differ from Ritschl, and deplore the development of his system, we can but commend the purpose in the mind of its author. Only one deeply imbued with love for the Christian faith, and earnestly desirous of its preservation, would have labored as he did to place it beyond the reach of destructive forces. It is beyond question that Ritschl was a man of deep religious convictions and whole-heartedly attached to Christianity; and this is what impelled him to his career.

That he did not accomplish what he desired, that his system has been, as we think, detrimental to the highest form of Christian faith, was not the fault of his sincerity or earnestness, but of his presuppositions and method. The aim of

Ritschl was to put the content of Christian faith beyond the reach of scientific criticism and metaphysical speculation. He conceived that if Christian doctrine is to be secure it must be removed from the sphere of reason, and wholly divorced from the influence of philosophy. He had seen how faith had been affected by a materialistic science, and how the philosophies of the Absolute, especially that of Hegel, with their interminable speculations and obscure terminology, had emptied Christianity of most of its meaning. He concluded that the truth must be delivered from such dangerous associations and preserved inviolate for the religious man, be he peasant or sage.

It is to be observed that the term "faith" in this discussion is used in its widest latitude. We are accustomed to use the word in two senses, first as subjective faith, expressing an activity of the soul or the exercise of a faculty, as when we say: "My faith looks up to thee"; and second, as objective faith expressing the object on which faith terminates, or the contents of our religious beliefs, as when we say: "I have kept the faith", or "the faith once for all delivered to the saints". In this discussion faith generally connotes Christian belief;—all the propositions embraced in the creeds of the Christian. So Ritschl addressed himself to the task of safeguarding this heritage of faith. To this end faith must be divorced from metaphysics. They must be kept in separate and water-tight compartments of the human mind. This is the first presupposition of Ritschlianism.

But this was an impossible task at the outstart. Faith cannot be divorced from all metaphysical considerations, and the attempt to do so involved in itself an amount of technical metaphysical discussion that rivals Locke, Kant, or Edwards. It will be readily recognized that the very suggestion involves a whole epistemology or theory of knowledge. As a matter of fact, Ritschl fell back on the teachings of Kant to sustain his positions; and the Ritschlians of the present day show a bias for Kantian arguments.

As a further matter of fact, Ritschlianism has not secured faith against discussion or attack from the side of reason,

science, or metaphysics. The present-day facts bear all too sad evidence on the other side. If Ritschl hoped that faith could be thus safeguarded, it was a vain dream. The questions of the supernatural, of miracles, of historical facts that lie at the basis of Christianity, were bound to reappear and become subjects of discussion despite the water-tight partitions that were thought to separate faith from reason. Harnack pointed this out long ago, and what Harnack prophesied has come true.

Furthermore, the question was bound to arise whether that which was false in reason or science could be true in faith; or whether that which was false in the realm of faith might be maintained in the realm of reason. Can a man believe with one side of his nature what he disbelieves with another side of his nature? Must not man as a thinking personality stand on one side or another? Is it possible that a man's reason should never affect his faith, or that his moral nature should have no influence whatsoever in determining judgments arrived at by his rational faculties? In other words, is it possible to make the supposedly water-tight compartments absolutely water-tight? This paradox was frankly accepted by some of Ritschl's ablest followers who held that the resurrection of Christ, for example, might be accepted as a religious truth while utterly untenable as a scientific one.

Another question arose in the discussion of this fundamental position, namely, whether faith should accept the support of reason. Are the judgments of faith stronger because reason acquiesces in them? Shall we bring to the support of our faith any arguments drawn from reason or science or the objective world? Or must the religious faculty decline any alliance with the other powers of the mind, or any knowledge drawn from an extraneous sphere? It may be remembered as a historical fact that this was the situation from which rationalism grew out of the philosophy of Christian Wolff. On these subjects there was difference of opinion, and Ritschlianism soon faced insurmountable difficulties in maintaining its original position, of the entire divorce of faith and reason.

Perhaps the term most familiar in discussions of Ritschlian-

ism is that of value-judgments. If faith is to be divorced from reason and from all scientific and philosophic considerations, how is religious truth to be determined? What is the rule which determines the truth of a doctrine whether in harmony with or contradicted by reason? And the answer is value-judgment. A subjective evaluation is the touchstone of Ritschlian faith. Ritschl's theory of knowledge was so subjectivistic, so nearly an idealism, that it is not strange that he made subjective evaluation the touchstone of faith. But this evaluation proceeds on the ground of faith* in Jesus Christ. For any particular doctrine to come into the category of religious belief it must be subjected to the evaluation of a Christian faith. But if every doctrine must be determined by Christian faith, what determines the faith?

Here is where a purely subjective method finds difficulty. Some of our theologians dismiss all objective proofs for the existence of God and base their belief on a mystical or subjective ground. And when they are met with the assertion that their beliefs are mere fancies, with no reality in fact, they are hard put to it to furnish a convincing answer. Now two arguments are always better than one; and the congruity of evidence drawn from opposite fields inmeasurably strengthens the assurance. Subjective facts may rest on a subjective basis, but objective facts are better accredited by objective support.

The question arises whether value-judgments determine the reality of an object or only the worth of it. There is some vagueness about this point, but from various expressions we will endeavor to abstract the meaning. Did Ritschl hold that reality was of little consequence, and that faith's task was to estimate value and not reality? Or did he hold that faith reached a certitude in regard to the reality on which it laid hold, but on different grounds and by different processes than those which guaranteed certitude in the sphere of rational cognition? The question comes to the surface in what he says about God. His words are these: "To be sure it is main-

*Here faith is used in the subjective sense.

tained that we must know the being of God in order that we may affirm his value for us." And if he had stopped there that would be plain enough. But he adds: "On the contrary, we know the being of God only within his value for us." Kaftan, one of his ardent disciples, seems to scent difficulty here, and feels that religious concepts might be left entirely to the caprice of the human mind, and protests that the objective validity of religious truth must not be imperiled. He evidently thought that Ritschl did so.

A few sentences from Professor H. R. Mackintosh are applicable here. He says: "Ritschl's task was to prove that faith does not concern itself about the independently real existence of its objects, but looks only to the value for the self of this or that reality when drawn down to the subjective level." This language appears to say that faith cares nothing for objective reality, but only for the value of the idea. He says again: "*Reason* finds the ground of knowledge in the constraint of objective fact. *Faith* finds the ground, and the only valid ground, of belief in the transcendent worth of the object." This language leaves it open to say that faith does reach the reality of its object, but on its own grounds entirely apart from reason. Again he says: "If we make explicit the syllogism which lies at the basis of Ritschlianism it runs somewhat as follows: What is of religious value is real; God is of religious value, ergo God exists. The argument depends for its very existence upon the previous conclusion that intellectual experience has utterly failed to bring us within sight of the Divine. Faith must cast off the last shred of connection with knowledge; Herrmann indeed takes great pains to make it clear beyond all possibility of doubt that faith is concerned with a reality absolutely dissevered from the real which is given in knowledge, and that to attempt to unite the two is nothing short of sacrilege."

From this it appears that faith apprehends reality and reaches it through the sense of worth or value, in contradistinction to the reality reached by rational processes, according to pure Ritschlianism. But the question still persists. how much

objectivity pertains to the reality reached by faith, seeing that Ritschl was so subjectivistic in his epistemology as to approach idealism?

If feeling is made the norm of religious truth, who shall decide when feelings disagree? One man may deem it good to burn for his faith, and another may deem it good to save his skin. Values may seem exactly opposite to different men. One man may find pleasure in a lofty conception of God, and another in an unworthy conception. The predilection of the individual is an insecure guarantee of truth; and Ritschlianism left faith too much to the latitude of fortuitous caprice.

But Christianity could not be divorced from objective and historical facts even by Ritschl. Christianity is a historical religion. Christ was a historical person. Ritschl accordingly went, and rightly, to the Scriptures for the basis on which Christianity was founded. But this might give rise to the very difficulties from which he sought to deliver Christian faith. This would introduce questions about which there might be serious discussion and differences of opinion. This would call in reason to settle matters of faith, and what would become of the divorce of faith and reason? Questions of Christ's person, teachings, works, death, resurrection, and a hundred others would enter into the complex of any theological system based on historical considerations.

The way out of this dilemma was sought by submitting the historical stock-in-hand to the arbitrament of the subjective evaluation. Faith was to pronounce judgment, estimate the value, and fix the place of all things contained in the record of Jesus. That is to be accepted which appeals to the individual, or to the Christian community, as of worth to the spiritual life. Or in common parlance, that is true which I judge to be good for me. This was the yardstick to measure all goods. But this gives to faith a cognitive power. The question may justly be raised whether the element of reason is not introduced into the compartment of faith by the method itself, and whether Ritschl could divorce theology from metaphysics as much as he supposed.

Ritschl wavered somewhat on the question whether reason might not support the conclusions of faith; even denied that he intended to exclude *all* metaphysics from faith, yet the distinguishing article of his creed was the separation of faith from other modes of cognition. At any rate, the Scriptures and all they contain were marked up or down, in or out, by the authority of the value judgment.

If we should ask for one word to describe Ritschlianism what should it be? Should we say rationalism? Perhaps Ritschl himself, with considerable heat, would repudiate that term. Rationalism was the thing that Ritschl was trying to avoid. His aim in life was to deliver Christianity from reasoned antitheses and philosophical speculations. The term that most nearly defines his system is the word subjectivism. He approaches Schleiermacher rather than Wolff and Semler. In fact, I think that Ritschl was only an amended edition of Schleiermacher, who sought to cure rationalism by an appeal to the feelings. But these distinctions, while formally and technically real, are of slight value; and between the two there is little to choose.

Two criticisms have been passed on Ritschlianism which we may notice here. The first is that it makes religion to center in man. This is due to its semi-idealism. While Ritschl repudiated Hegel, yet Kant and Lotze remained. His system was therefore not so much Theocentric, or Christocentric, as anthropocentric. Another criticism was that Ritschlianism has developed a pronounced antipathy to doctrine,—what some one has called dogmaphobia. Some have said that this was a natural reaction from a hyper-doctrinal attitude of post-Reformation times. It would seem to be due rather to the genius of Ritschlianism in seeking to place matters of faith beyond the reach of destructive criticism by founding them on a sense of value as estimated by a personal judgment. The position is one which may appeal to some minds confused by conflicting claims. But it is bound to be but a passing phase of theological opinion. The pendulum will swing back. Religion makes appeal to all the faculties of the human soul. Intellect, feeling, will, moral nature are all integral parts of the human complex.

Matters of faith cannot be confined to any one of them. Religious truth is no more one-sided than any other branch of knowledge. Doctrine cannot be eliminated from theology, or from religion, any more than the underlying principles can be taken away from medicine, jurisprudence and pedagogy. An intelligent mind will always demand an intelligent statement for its beliefs; and theology will certainly come to its own when disturbing elements have ceased to divert the needle from its pole.

Ritschl died in 1889. He was not long dead till his followers divided into two groups, the right and left wings. It was held by many that Ritschl gave too little weight to Biblical criticism which his own system had awakened and stimulated; that he put a rather dogmatic interpretation of his own on the Scriptures; disregarded claims of science; set aside the rights of reason to a place in determining religious truth. The extreme left of the left wing objected to an appeal to the historical groundwork of Christianity, holding that historical claims are the burden rather than the support of Christianity. The latter would divorce Christianity from historical facts, as requiring an apologetic from which Christianity might be delivered, and rest faith more than ever on pure subjectivity.

Ritschl's most illustrious followers in Germany were Julius Kaftan and Johann Herrmann, the latter especially a devout and high-minded man. He has been represented in America by Professor A. C. McGiffert and Professor George Burman Foster, late professor of the philosophy of religion in the University of Chicago, and belonging to the extreme left of the left wing.

SAMUEL DOAK.

By Rev. C. W. Sommerville, Ph. D., D. D.,
Professor Queen's College, Charlotte, N. C.

Samuel Doak, 1749-1830, *Preacher, Teacher, Patriot.* First minister settled in Tennessee; first classical teacher in Tennessee; father of Tennessee schools and colleges; father of Tennessee libraries; one of the fathers of the State of Franklin; "the first apostle of Presbyterianism in Tennessee"; "the John Knox of Tennessee".

"The first minister known to have preached in Tennessee was Rev. Charles Cummins, of Virginia."[1] He and Rev. Joseph Rhea (the great-grandfather of Rev. J. W. Bachman), accompanied the expedition from North Carolina against the Cherokees in 1776, under Colonel Christian Cummins. He was with John Sevier in many of his campaigns, and never went into a fight without stripping off his coat and praying. Mr. Cummins did not organize any churches.

The first minister that took up his abode in Tennessee was the Rev. Samuel Doak.[2] Samuel was born, 1749, in Augusta County, Va., within the bounds of the New Providence Church. His parents were Samuel and Jane Mitchell Doak, who had come from North Ireland to Chester County, Pa.; and, soon after their marriage, to Augusta County, Va. They were Old Side Presbyterians. Samuel united with New Providence Church, where Mary Moore, Captive of Abb's Valley, 1786, lies buried.[3]

Samuel Doak had earnest desire for an education. His father could not afford it. Samuel and another poor boy together built a hut near the schoolhouse, did their own cooking,

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[1]Phelan, Hist. Tenn., p. 218. C. W. Heiskell, Pioneer Presbyterianism, p. 11. McDonnold, Hist. of the Cumberland Presbyterian Church, p. 6.

[2]Sprague Annals, 3:392. Foote, Sketches, p, 310. Bachman, Pioneer Presbyterianism, p. 39-51. Merriam, p. 226.

[3]Foote, Virginia, p. 500ff.

and so got a chance to prepare for college. Such earnestness opened the way for him to be made assistant to the teacher, and also trained him for his frontier life in Tennessee.

In October, 1773, young Doak entered the College of New Jersey, two years in advance, and graduated A. B. in 1775. He became a teacher at Pequea, about forty miles from Philadelphia. He began to study theology under Rev. Robert Smith from Londonderry, who came as a boy of seven to America in 1730; was converted under Whitefield when fifteen; entered Fagg's Manor Academy, Chester County, Pa., under Rev. Samuel Blair, whose daughter, Elizabeth, he afterwards married, May 22, 1750. These were the parents of Samuel Stanhope Smith and John Blair Smith, presidents of Hampden-Sidney College.

In Samuel Doak's class at Princeton was John Montgomery, who was pastor for some years after 1781 at Winchester, Va., Cedar Creek, Opequon; and after 1789 at "The Pastures", in Augusta County, where he died. His sister, Esther H. Montgomery, became the wife of Samuel Doak; and they removed tc Prince Edward County, Mr. Doak having beeu appointed a tutor in the new college of Hampden-Sidney. established 1776 by Rev. Samuel Stanhope Smith, of Pequea.

While teaching in the college, Doak was also studying theology under Rev. John Blair Smith for about two years. These studies he further continued at Timber Ridge, in Rockbridge County, under Rev. William Graham, the master of Liberty Hall, forerunner of Washington and Lee University.[4]

Hanover Presbytery, "a centre of evangelistic work",[5] October 31, 1777, licensed the young minister, and he was sent on mission work into Washington County, Abingdon, the county seat. He removed about 1778 down the Holston River to the Fork Church (New Bethel), into what was then a part of North Carolina, now Sullivan County, Tenn.

We will leave him for two years, at the Concord and Hope-

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[4]Sprague, 3:392.

[5]Briggs, American Presbyterianism, 328.

well Churches, while we glance at the general history of the time and place in which he is to live and act.[6]

All Tennessee is divided into three parts. Where Memphis is, there began Tennessee history less than fifty years after the discovery of America; for there, May 8, 1541, Hernando De Soto discovered the Father of Waters.[7]

But continuous history of Tennessee begins at the east end of the State. In 1769 several cabins were built along the Watauga and Holston rivers, in what was then North Carolina. These were the first permanent settlements of our race in Tennessee; and formed the nucleus of habitations that Samuel Doak came to reach with the Gospel some ten years later.

The Watauga Association, 1772-177.

North Carolina made no effort to protect the settlers on the Watauga from roving Indian depredations.[8] Therefore, in 1772 the residents of the Watauga and Holston met in general convention to establish a form of government since known as the *Watauga Association.*

When the Revolutionary war came on the Watauga Association abandoned the idea of becoming a separate colony, and was annexed to North Carolina in 1776, as the Washington District.[9]

The Watauga Association,[10] formed by these first settlers in Tennessee, has an importance as the first concrete manifestation of the distinctively American spirit of independence. As Bancroft[11] says, they "set to the people of America the example of erecting themselves into a state independent of the author-

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[6]Phelan, p. 5.

[7]Young, History of Memphis, p. 21.

[8]Phelan, p. 31. Roosevelt, Winning of the West, 1:167.

[9]Judge Temple, Covenanter and Cavalier, p. 161.

[10]Caldwell, Constit. Hist. Tenn., 1:33. Temple, Covenanter and Cavalier, p. 78.

[11]3:403.

ity of the British King". It was "the first free and independent community established by men of American birth".[12] John Carter, James Robertson and John Sevier, the most brilliant pioneer in Tennessee history, were leaders. The dominant element in the community was the Scotch Presbyterian. The Calvinistic theology developed democracy. When the Scotch Puritans of Watauga found themselves without a government, they established one. In the Watauga Compact were the germs of nearly everything that is in our National Constitution.

In November, 1777, this Washington District was organized as Washington County, whose western line was the Mississippi River.

Into the Watauga region Samuel Doak came from Virginia. This was then real frontier country. Supplies were hard to get, especially cornmeal. For such things the settlers had to go back thirty miles toward Abingdon.

Once, while gone on one of these trips, the Cherokees, then hostile, stole up near his cabin, where Mrs. Doak was with a sleeping babe. The dogs gave the alarm. She had the presence of mind to take in the situation, and the courage to steal out quietly into the woods, keeping her baby asleep in her arms. Those were the moments of earnest prayer and of confidence in God only that made our forbears the sturdy characters that gave us early Americanism. Life, home, all, depended upon the quiet of a babe fast asleep, surrounded by death. God answered her prayer. Her child slept in silence, while she from her hiding place saw the Indians enter the door, carry out the furniture, set fire to the cabin, and retreat with their plunder. When they had gone she went by a blind path ten miles to the nearest station, where she met next day her husband.

At another time, as he was preaching, a messenger hastily rode up exclaiming: "Indians! Indians! Ragdale's family are murdered!" Mr. Doak stopped the sermon, referred to the care of the Israelites in similar danger, offered prayer that the God of Israel would go with them against these Canaanitish

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[12]Roosevelt, 1:184.

heathen—called for the men to follow him, and, taking his rifle, led them in pursuit of the Indians.[13]

From the Holston settlement Mr. Doak, about 1780 (?) moved to the settlement on Little Limestone, in Washington County, of which Jonesboro is now the county seat. "A singular providence caused him to settle here. Riding through the forest, he came upon men felling timber. They asked his business. He told it. They asked for a sermon (Sweet, Our American Churches, p. 42). Standing on a log, he delivered it. He was called at once." He bought a farm, on which he built a log schoolhouse and a small church, and so started what became known as the "Salem Congregation". This schoolhouse at Salem was the first that was ever built west of the Alleghanies, and Mr. Doak's was the first school ever established in the Valley of the Mississippi.

One day at Salem, while his class was reciting, an alarm was given that Indians were murdering. Doak dismissed the class and carried his school to the camp of General John Sevier, the famous Indian fighter, and offered their services.

During the Revolution these frontiersmen, from "the Western Counties", "Washington County", the "mountaineers", "mountain men", under John Sevier and Evan Shelby, did valiant service against the British troops and the Loyalists. At King's Mountain, October 7, 1780, Major Patrick Ferguson, commanding Loyalists and regulars, was completely defeated by these brave Scotch-Irish, led by Sevier.

"The march to the battlefield from the camp at Sycamore Shoals or Flats was not begun, September 26, 1780, until the Rev. Samuel Doak, from Salem, twenty-five miles away, had invoked God's blessing on the cause." "The scene beggars description. Hundreds of hardy men with rifle, blanket and haversack, with their wives and little ones, bowed their heads. * * * The prayer ends. When, springing to his feet, and looking like a messenger from the skies, he cried: "And now, my countrymen, 'the sword of the Lord and of Gideon'."

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[13]Foote, Sketches of N. C., pp. 308, 313.

Catching up the cry, the whole army shouted: "The sword of the Lord and of Gideon."[14]

When the Revolution had been won, where should be the western limits of the new nation? Spain, our ally, and therefore to be listened to, wanted the Alleghanies to be the western line. France, our other ally to be regarded, was willing to have us a little further west, but would have given most of Tennessee to Great Britain. Congress, and even Benjamin Franklin, were willing for this. John Jay, on the ground of *uti possidetis,* held out for the Mississippi as the line. It thus appears, says Judge Temple, that while the army barely held the Atlantic States against the English, a few hundred hunters and pioneers of Tennessee, Kentucky, West Pennsylvania, and Southwest Virginia, mostly Covenanters, unaided by Congress, and acting at their own expense and on their own volition, won and held by their valor the vast Mississippi Valley for the United States. The frontier leaders won and held what is now Tennessee, Alabama, Mississippi, Kentucky, Ohio, Indiana, Illinois, and parts of Pennsylvania and Virginia.

The State of Franklin, 1784-1788.

Samuel Doak was one of the framers of the Constitution of the famous State of Franklin.

In 1784, April, North Carolina had offered to cede the western territory to the federal government. The Watauga men were indignant at the prospect of being left for two years without any government at all,—two years of lawlessness and disorder, invited from the vagabond and the assassin, the thriftless and the lawless, who would inevitably drift in.

The settlers regarded themselves without government. They must form one. From the three counties, Washington, Sullivan and Greene, representatives formed a kind of impromptu legislature, which called a convention. This convention met August 23, 1784, at Jonesboro, the first town laid out in Ten-

[14]Schenck, Hist. N. C., p. 134. Heiskell, pp. 18, 44. Temple, p. 78.

nessee. John Sevier, one of Doak's elders, was president. Doak was a member from Washington County. Tradition ascribes to him a clause in the constitution making provision for a university, requiring the legislature to erect it before 1787, and to endow it liberally.

It is supposed that this convention voted to form a "separate and distinct State, independent of the State of North Carolina", the new State to be known as Frankland. Against this proposal Mr. Doak protested as unlawful. When the proposed constitution was made public it met with general objection. The very name, Frankland, had an odd sound.

The opposition voiced by Doak grew. It was increased by North Carolina's action in repealing its act of session, and instead thereof forming the western counties into Washington District, with a superior court at Jonesboro, and appointing General John Sevier as brigadier general of the militia.

The popular revolution, however, could not be halted. Finally, in November, 1785, at Greenville, another convention adopted the constitution of North Carolina, and the name Franklin, from the great Benjamin. William Cocke was chosen to present to Congress a petition to be admitted as a State. Congress ignored the request. Cocke went to Fayetteville, N. C., and made a great plea for the right to be of the State of Franklin, but in vain, yet North Carolina used diplomacy, and the tide was turned.

The attempt to form the State of Franklin, viewed from the standpoint of Dr. Doak's day, was one of the important movements in the early history of the United States.

If Burr had made his attempt then, his dream of a southwestern empire might have succeeded. Under the inefficient Continental Congress such a movement was viewed with deepest concern. Southwest Virginia agitated union with the new State. It is interesting to note that this idea never died. Just before the Civil War it was proposed that East Tennessee should be allowed to remain in the Union as a separate State, and it was proposed that it be called Franklin. To Southern Presbyterians it is interesting that the Synod of Appalachia

has been formed from the synods of Virginia, Kentucky, Tennessee, North Carolina, Georgia and Alabama by taking away just such portions of territory as the State of Franklin would have included.

Martin Academy, Tennessee,[15] in 1783, was incorporated by the legislature of North Carolina, and in 1795 it became Washington College. Mr. Doak labored at Martin Academy and Washington College from 1784 until 1818.

The nucleus of its library,[16] the beginning of all classical libraries in this great Valley, he brought to Washington College from Philadelphia, carrying them on pack-horses. One volume Dr. Doak added to these; an epitome of twenty-two lectures prepared for his classes in mental and moral philosophy, and entitled "On Human Nature". These books had been given Mr. Doak while he was attending the General Assembly in Philadelphia, 1798. They were not of the class now known as "best sellers"; but were classical books loved by him who had labored with them; and appreciated as best instruments for mental discipline.

He resigned the presidency of Washington College in 1818, and was succeeded by his son, the Rev. John W. (?) Doak, M. D., and later by another son, Rev. Samuel W. Doak, and a grandson, Rev. Archibald Alexander Doak (1840-1856).

"Brick buildings came to overlook the site of the log college; but long must it be before the enlarged institution can equally overshadow the usefulness of the log academy and college that for a time supplied the opportunities for education for ministers, lawyers, and doctors, in the early days of Tennessee; and still is sending forth its stream" as a school of the Presbyterian Church, U. S. A.

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[15] *The Presbyterian*, Philadelphia, March 19, 1925: "It was founded in 1780, received its first charter from N. C., 1782, its second charter from the State of Franklin, 1784, and its present charter, 1795, from the territory, etc".

[16] Merriam, Higher Education in Tenn., p. 227.

Descriptions of Dr. Doak.

His pupil, J. G. M. Ramsey, M. D., author of the Annals of Tennessee, writes:

"Dr. Doak was somewhat above the middle stature, had a large, muscular frame, well formed, and in later life a little inclined to corpulency—full chest, wide shoulders, and short neck— * * * His appearance was grave and commanding; his voice stentorian to the extreme, and anything but melodious; his eyes deep blue * * * The whole countenance expressed strong intellect, manly good sense, calm dignity, and indomitable firmness.

"Though naturally very social and friendly, he spent little of his time in conversation, and none of it in convivialty. The very fragments of his time he sacredly appropriated to preparation for the pulpit and to his school duties.

"When out of college his whole time was spent in his study. There reclining at ease in an arm-chair, his head bending backward, his eyes generally closed—almost entirely abstracted from the world without—he cultivated the powers within, and prepared that rich intellectual and moral aliment which it was at once his duty and his pleasure to impart to his class and his congregation."

"In the recitation room his posture was nearly the same. Two or more classes, in the languages especially, would sometimes be reciting to him at once, and his practiced ear seldom failed to detect an error. His fidelity as a teacher is beyond all praise."

Dr. Ramsey says of his *method* of *training* boys that the students of Washington College * * * were not * * * subdivided into Freshman, Sophomore, Junior, and Senior classes; but each boy studied and learned and disciplined his mind for himself. Each one was permitted * * * to make as rapid progress in his studies as his industry or his abilities enabled him to do, an idea that is finding favor with modern educators.

The acquisition of knowledge—mere literary attainment—was not the primary object of Dr. Doak's instruction; it was men-

tal discipline, it was to train the intellect, to teach the young man how to think, to think accurately and profoundly, to think for himself, and to beget a spirit of manly reliance upon his own powers of independent investigation and vigorous thought. He inculcated as a favorite maxim, *"Nullius addictus jurare in verba"*. He sternly rebuked "blind subserviency to popular sentiment or antiquated usage".

As to *his own habits of study,* he was indefatigable, and a fine example to college boys. "Though a tall son of Princeton, in some of its palmiest days, he had there learned little of chemistry and nothing of the Hebrew language. But at the age of sixty-five the president of Washington College commenced his chemical studies, and though entirely self-taught, he was soon well qualified to teach the science to others. About the same time he commenced the study of Hebrew and very soon was able to teach it; and the class which he graduated in 1815 was examined upon that language publicly before an admiring audience, the first case of the kind that ever occurred in Tennessee, and we may add putting to blush the modern hasty, or worse still, the generally omitted, examination in Latin, Greek, or Hebrew of candidates before presbytery.

This scholar in the wilderness "read the ancient works on theology in the languages in which they were originally written.

"Calvin's Institutes in Latin he always placed in the hands of his theological students; and the presbytery usually confided to him the Latin exegesis of probationers for the ministry"; a part of trial now unhappily usually placed by hasty presbyters in the discard, or an essay in poor English accepted as an equivalent. This scholar in the wilderness "had a passion—not a taste but a passion—for philology", in modern colleges generally displaced by so-called athletics, sports and yells. In connection with any of our institutions of education today, a ball game will fill a stadium of several thousand capacity, at three or four dollars a seat, while a fine debate on a moral or religious theme of the highest importance or a musical program will be complimented with an audience limited to the

hundreds. The athlete is a greater hero than the scholar in many of our institutions of learning today.

Commencement was the day in the year with Dr. Doak. On that occasion he wore his antique wig, his shorts, and his old-fashioned shoes. The muscles of his stern brow were relaxed, and he gave himself up to an unusual urbanity and kindliness of manner. He was still grave, still dignified and venerable; but there was an air of self-complacency or benignity blended with conscious self-consequence.

Dr. Doak was not in the log college for the money there was in it for him, nor are we to measure the success and worth of his schools by their budget of expenditures. Modern educators, who call that a college that spends at least $50,000 a year, though it may teach little and develop sturdy manhood less, and who do not recognize as a college anything with less than 20,000 books (on shelves to be looked at), these educators that throw fits at sound of such vexing vocables as convictions, faith, conscience, etc., would not put Dr. Doak's academies on the list of accredited schools. No, but on fair test and competitive examination of proficiency in a character forming curriculum, Dr. Doak's boys would pass as the pioneers passed at King's Mountain and Cowpens. They had the stuff that colleges are endowed for and are supposed to produce.

"During the Revolutionary War he was a warm, decided and uniform friend to civil and religious liberty, took part in the defense of his country, * * * A rigid opposer of innovation in religious tenets, very old school in all his notions and actions, uncompromising in his love of the truth, and his hostility to error or heresy; a John Knox in his character, fearless, firm, nearly dogmatical, and intolerant. But no one has been more useful to Church or State. * * *

"The *amor habendi* that so much characterizes our * * * age was not even an emotion, far less a passion, with Dr. Doak. His tuition fee was five dollars a session of five months; and in this was included the use of the college library and other facilities of instruction."

Mr. Doak not only taught the classics in Martin Academy

and Washington College; but he organized a number of churches in Washington County besides the Salem Congregation in the adjoining county of Greene, at Bethel and Timber Ridge; Concord and New Providence Churches in Carter's Valley, Hawkins County; and New Bethel in Greene County; also Hebron and Mt. Bethel.

In 1818, when approaching threescore years and ten, he moved to Bethel; and true to his instinct and training, he opened another school which he called Tusculum Academy, still open as Tusculum College. At Bethel and Tusculum he passed the residue of his life, and ceased from his labors, by apoplexy, December 12, 1830. His body sleeps in old Salem Church yard.

He was twice married. In 1776, to Miss Esther Montgomery, who bore him his children, and departed this life July 3, 1807. His second wife was Mrs. Margeretta H. McEwen, of Nashville, who died September 22, 1831. Both these were noble and true helpsmeet for such a husband.

Of the five children, John Whitefield Doak, the eldest son, was educated at Washington College. Abingdon presbytery licensed him when only nineteen. He was pastor at Dublin and Wytheville in Virginia; and later at Mt. Bethel and Providence in Tennessee. In 1809 he went to Pennsylvania as pastor at Frankfort; but his health failed. He then studied medicine and returned to Tennessee and became a successful physician, and also preached as stated supply at Salem and Leesburg; and in 1818 succeeded his father as president of Washington College, dying October 6, 1820.

Samuel Doak may well be considered the first Apostle of Presbyterianism in Tennessee. He was himself a successful preacher and led several powerful revivals, from which came a number of preachers.

"It is a remarkable fact that a man of such dignity, solidity, and intellectual soundness was a subject of that physical phenomenon, the 'exercise' or 'jerks' that prevailed so extensively in the western country. He had cautioned his people against it privately and from the pulpit." Yet he himself "took it

while preaching. He alluded to it afterwards when lecturing to his classes, and said he could not explain it satisfactorily, and called it 'the strange work of God'."

The influence of this man "in the propagation of Christianity, and especially in the extension of the Presbyterian Church in the west, it is not easy to estimate; while his students in the early days of Tennessee filled all the learned professions, and were almost the only teachers for several years in the infant settlements of the west and southwest". One of them was Gideon Blackburn, whose life touches Maryville, Indian Schools, Harpeth Academy at Franklin; Louisville, Ky., Centre College, and Danville. One of Gideon Blackburn's students in Kentucky was Samuel McCullough Williamson, the first resident Presbyterian minister in Memphis, 1830-1833, and thereafter in Covington and The Mountain, Legrange and Somerville, where he died, 1846.

Dr. Samuel Doak's service was first as a preacher, an organizer of churches, and a trainer of preachers; himself giving two to the calling.

In the second place, he is notable as the pioneer educator in Tennessee and in the Mississippi Valley; he founded the first schools, taught the first schools, introduced the first classical and theological books into Tennessee and the Valley; and founded the first college in the State. Washington College and Tusculum College are his monuments.

The portrait of Dr. Doak may be seen in the Washington College library. Dr. Doak, as Gideon Blackburn, had a horror of portraits. He was quite overwhelmed when he learned that one of the Literary Societies had obtained his portrait by stratagem, as Blackburn's was in Boston, and that it was hanging up in their hall.

"His face," says Dr. Ramsey, "bears a strong resemblance to that of John Knox; and the strong points of character in the two men were strikingly similar."

We will leave it at that: Dr. Doak was *the John Knox of Tennessee.*

IS THE CHURCH OLDER THAN PENTECOST?

By Rev. William T. Riviere, D. D.,
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Dr. Riviere is a B. A. (Phi Beta Kappa) and M. A. graduate of Washington and Lee University, and a B. D. of Columbia Theological Seminary, class of 1917. During the World War he served overseas as a lieutenant of infantry. In 1919 he received Diploma of Higher Studies in Philosophy, Faculty of Letters, Bordeaux, France. After a year as the first Professor of Bible at the University of South Carolina he came to Cleburne, Texas, where he is still in his first pastorate.—Editor.

Of all the helps to Bible study that are now readily available, one of the most useful is the Scofield Reference Bible. This is printed by the Oxford University Press, and was edited by the late C. I. Scofield, who ended his earthly life as a member of our Presbytery of Dallas. Dr. Scofield had a wonderful gift for spiritual interpretation of Scripture. He was a diligent and prayerful student of the Word; among other good habits of study it was his custom every day to make a careful critical study of some small portion of the Bible, a verse or less, with the aid of the Hebrew or Greek text, of lexicon and grammar, and of a concordance. The considered opinion of Dr. Scofield and his consulting editors is worthy of any student's attention, whether to agree or to disagree.

To prevent misunderstanding of my own attitude, let me add that I make frequent use of the Scofield Reference Bible. A ten or eleven dollar copy lasts me for about forty months of study and pulpit use. I have given away many Scofield Testaments; and I recommend the Scofield notes to many people. Nevertheless, any annotated edition of the Bible is liable to one great objection: if there is a mistaken note, the fact that the error is bound in with the inspired text gives the error a great prestige.

Unfortunately, the Scofield notes are not quite free from

error. For instance, the note on Matt. 2:23 reads, "Probably, referring to Isa. 11:1, where Christ is spoken of as *'a netzer* (or, *"rod"*) *out of the stem of Jesse'."* The passage in Isaiah reads, "And there shall come forth a *choter,* rod, out of the stem of Jesse, and a *netzer,* branch, shall grow out of his roots." The note should read, "spoken of as a *netzer* (*branch*) out of roots of Jesse". The error is trifling, but real. This inaccurate note is omitted from the Scofield Reference New Testament.

There is a more important mistake in the note on Zech. 9:10. The complex and beautiful parallelism in this and the preceding verse is inadequately shown by any English printing. Perhaps the following arrangement may be of value; there are twelve lines, in four stanzas:

I.

(9) Rejoice greatly, O daughter of Zion; (a)
Shout, O daughter of Jerusalem: (b)
Behold, thy King cometh unto thee: (c)

II.

He is just, and having salvation: (d)
Lowly, and riding upon an ass, (e)
And upon a colt, the foal of an ass. (f)

III.

(10) And I will cut off the chariot from Ephraim, (g)
And the horse from Jerusalem, (h)
And the battle bow shall be cut off; (i)

IV.

And he shall speak peace to the heathen: (j)
And his dominion shall be from sea even to sea, (k)
And from the river even to the ends of the earth. (l)

Perfect symmetry we do not have; perfect symmetry is absent from oriental art, where a general symmetry of structure is developed with a wealth of minor variation in details. But when we remember that the horse was an animal for war, while judges and well-to-do citizens rode the ass in times of peace, the interwoven parallelism of the four stanzas begins to appear.

The parallel structure of the lines and stanzas of these two verses may be tabulated as follows:

I: a-b, synonymous; ab-c, synthetic.
II: d-e, antithetic; e-f, synonymous.
III: g-h, synonymous; gh-i, same.
IV: j-k, synthetic; k-l, synonymous.

Interrelations: a-g, c-f, f-g, g-j, i-j, i-k, and so on ,antithetic
Between stanzas: I-II, antithetic; III-IV, same; II-III, synthetic.

The criss-cross synonymous parallelism (chiasm) and balanced antithesis in the chief terms of lines d and e are very fine. Perhaps that helps to explain why Moulton, in his Modern Reader's Bible, arranged verse 9 as poetry and verse 10 as prose; in our translation there does seem to be a drop in the style. But the word-groups of the original bind the style of verse 10 to that of the preceding verse.

John Owen, in a note on this passage in his translation of Calvin's Commentaries (Minor Prophets, Vol. V., p. 253), remarks on the close relationship between verses 9 and 10: "The two verses, ninth and tenth, are in a striking manner connected; there is a contrast between the end of the ninth and the beginning of the tenth, and a correspondence between the end of the tenth and the beginning of the ninth. The king shall ride lowly on an ass,—and the chariot and the horse shall be cut off; he shall be saved or preserved,—and the battle-bow shall be destroyed; then the correspondence,—he is righteous, *i. e.,* just and faithful to his gracious promises,—and he shall speak peace to the nations; he is King,—and his dominion

shall be from sea to sea. The two first lines are not to be included in the comparison,—

9. Exult thou greatly, daughter of Zion;
Shout thou daughter of Jerusalem:
Behold thy King, he shall come to thee;
Just, and saved shall he be;
Lowly, and he shall ride on an ass,
Even on a colt, the foal of an ass:
10. And cut off shall I the chariot from Ephraim,
And the horse from Jerusalem;
And cut off shall be the bow of war;
And he will speak peace to the nations;
And his dominion *shall be* from sea to sea,
And from the river to the extremities of the land."

The awkwardness of Owen's rendering of this splendid passage into our language need not invalidate his testimony to close ties that bind verses 9 and 10 together.

The Scofield note on Zech. 9:10 (p. 973, note 3) is: "Having introduced the King in verse 9, verse 10 and the verses which follow look forward to the end-time and kingdom. Except in verse 9, this present age is not seen in Zechariah." In Matt. 21:4ff we are definitely informed that verse 9 was fulfilled. Dr. Scofield's theory is that the present church age was not foreseen by the Old Testament prophets: "The Church, corporately, is not in the vision of the Old Testament prophet (Eph. 3:1-6)," p. 711. Others of his school explain this by a simple diagram, easily charted: the prophet, looking across the contemporary plateau on which he stood, saw far ahead the mountain of the messianic kingdom, but did not perceive the wide valley of the Church which cuts into the plateau between him and the distant mountain. Thus they sever verse 10 from verse 9, and put a space of at least 1,900 years between them.

But when we look back from the standpoint of the revelation that has been delivered since the prophet's time, we get a different understanding of the meaning. Verse 9 was fulfilled when Christ rode into Jerusalem at the beginning of Passion

Week. His people rejected Him, therefore, their last military strength was annihilated and the city destroyed, A. D. 70. Meanwhile the gospel which His nation had rejected (John 1:11) was sent by Him through His Spirit and the preaching of His apostles to the heathen, the nations, the Gentiles. To them and to us, their descendants, comes the peace of the apostolic benedictions that occur so frequently in the epistles. There is a sense in which His dominion now extends to the limits given in the last two lines quoted. On the principle which Willis P. Beecher called manifold fulfilment, or which James M. Gray, one of Dr. Scofield's consulting editors, names the law of recurrence, we are justified in claiming these lines for our own age, no matter how much more meaning they contain for the future.

But Scofield thought that the present age was hidden from the prophets. The Scofield annotations rid the Old Testament of any reference to the Church. The four chief notes on the Church are: (1) *Churches* (*local*), summary, Phil. 1:1, p. 1257, an excellent note; (2) *Church* (*visible*), summary, 1 Tim. 3:15, p. 1276, involving the statement that "the predicted future of the visible Church is apostasy . . . of the true Church, glory"; (3) *Church* (*true*), summary, Heb. 12:23, p. 1304, most of which is very good, but there is an important limitation in the definition, "composed of the whole number of regenerate persons from Pentecost to the first resurrection"; (4) the first of the chain of notes on *Church* (*the true*), Matt. 16:18, p. 1021, with which should be compared the weakest note in the book, that on Acts 7:38, p. 1151. These two I shall quote and consider.

Before doing so, let me quote the opening paragraph of chapter XXV of our Confession of Faith: "The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all." Compare Question 64, Larger Catechism: "The invisible church is the whole number of the elect, that have been, are, or shall be gath-

ered into one under Christ the head." In contrast read, from the first chapter of Scofield's little book, *Rightly Dividing the Word of Truth*: "The Church is not once mentioned in Old Testament prophecy . . . the birth of the Church in Acts 2, and the termination of its career on the earth in 1 Thess. 4."

Dr. Scofield was influenced here by John Nelson Darby (1800-1882), by whose teaching much of the premillenial Bible study of today is, consciously or unconsciously, dominated. The life, tenets, and influence of Darby ought to be investigated and expounded for us by some church historian. (Lacking time for the task, I should be happy to supply some toilsomely gathered bibliographical notes to any one who will seriously undertake the work. In a tract on *The Church—What Is It?* by J. N. D. (Darby), the origin of the Church is located at Pentecost: "By one Spirit baptized into one body, we have the Head and the body united together—the Head at the right hand of God in heaven, united to the members, formed into a body down here on earth by the power of the Holy Ghost. Scripture calls that 'the church'." To this last sentence Darby adds the following footnote: "One greatly respects the jealousy of souls, having the consciousness of the electing love of God, and His saving every one whom He has called from Adam downward, in being alarmed lest this distinction should affect the foundation of God's electing love, through the blood; but still it is my duty, as well as my privilege, to understand the position in which God has set me, and to call by the right name what God has called by name in Scripture."

Darby and his followers, Brethren, Plymouth Brethren, and what not, were contemporary opponents of the Oxford Movement; in fact, the success of Darby's early ministry, as an Anglican clergyman among the Romanists of Ireland, had been spoiled by Archbishop McGee's pastoral letter requiring his converts to take the oath of allegiance to the King of England. "The converts," as W. G. Turner remarks in his biography of Darby, "were just the persons who least needed such a guarantee of their loyalty, and on inquiring Romanists it had the most repellant effect, for it seemed to them a question between the

Pope and the King, and not of Christ at all." Reacting against this tragic archepiscopal thick-headedness, Darby not only opposed the ecclesiastical application of Old Testament rules to the New Testament, but also went so far as to limit the name "church" to believers between Pentecost and what is now spoken of as the Rapture. In this narrowing of the meaning of the word "church", unfortunately, he was followed by Dr. Scofield. I hope to show that, in spite of dispensational differences, the name "church" belongs rather, as the Westminster divines correctly state, to "the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head".

To show this it will be unnecessary to enter into the disputes among those earnest students of prophecy who understand the future course of the ages, but whose various schools disagree with one another. If it can be demonstrated that ancient Israel, living under the Law, was the Church, the accuracy of the remaining part of the statements contained in our standards may be assumed. The real issue between the Scofield Reference Bible and the Presbyterian Church is whether the Church existed in Old Testament times. Were the Old Testament saints part of the Church, or did the Church come into existence on the day of Pentecost?

The Scofield note on the word "church" in Matt. 16:18 is as follows: "Gr. *ecclesia* (*ek*='out of', *kaleo*='to call'), an assembly of called-out ones. The word is used of any assembly; the word itself implies no more, as, *e. g.,* the town-meeting at Ephesus (Acts 19:39), and Israel, called out of Egypt and assembled in the wilderness (Acts 7:38). Israel was a true 'church', but not in any sense the New Testament church—the only point of similarity being that both were 'called out' and by the same God. All else is contrast. See Acts 7:38, *note;* Heb. 12:23, *note.*" Note 2, p. 1021. The note on Acts 7:38 reads: "Israel *in the land* is never called a church. *In the wilderness* Israel was a true church (Gr. *ecclesia*=called-out assembly), but in striking contrast with the New Testament *ecclesia* (Matt. 16:18, *note*)." In *Rightly Dividing the Word*

of Truth Dr. Scofield says of the student who "reads the Bible with any attention": "Looking then for the birth of the Church, he finds (contrary, perhaps, to his expectations, for he has probably been taught that Adam and the Patriarchs are in the Church) that it certainly did not exist before, nor during, the earth-life of Christ, for he finds Him speaking of His Church as *yet future* when He says (Matt. 16:18), 'Upon this rock I WILL build my Church'."

Although these notes seem to permit an attenuated use of the word church as applied to Israel out of the land, the real position of the Scofield editors is that of the last quotation. They hold that the Church was born at Pentecost. I believe that the following five points cover all the arguments that they advance to prove that the Church came into existence at Pentecost and not before:

I—Paul's word "mystery" in Eph. 3.

II—The future tense of the expression, "I will build".

III—Absence of the Church from the vision of the Old Testament writers.

IV—Absence of the word from the Old Testament.

V—The etymology of the word *ecclesia,* by which an effort is made to avoid the force of Stephen's application of *ecclesia* to Israel.

Let us examine these arguments in order. The position of our Church is stated by James Henley Thornwell (Collected Writings, Vol. IV, p. 135): "As the body of Christ the Church is one. The members of it may differ as to their functions, but they are one by virtue of their union to Christ their Head. So far as the invisible Church is concerned, this is clear. That Church is the whole multitude which was conceived in the eternal purpose of redemption, and given to Christ to be delivered from sin and death." Again (same vol., p. 21), he calls the Church "the vast congregation chosen by the Father, redeemed by the Son and renewed by the Spirit"; each member is saved "through the blood of that everlasting covenant which extends only to the Church."

I. But, first, it is said by the Darby-Scofield school that the

Church was a mystery hidden from past ages; they assert that the mystery was the divine purpose to make of Jew and Gentile a wholly new thing, the Church, in which the distinction of Jew and Gentile disappears (Note 1, on Eph. 3:6, p. 1252). Without making an elaborate exposition of that passage, it should be sufficient to remark that the mystery revealed in the third chapter of Ephesians is not the Church itself; the word "church" does not occur until the tenth verse, in connection with the ultimate purpose of the divine decree. The mystery there revealed, verse 6, is that the Gentiles should be fellow-heirs and of the same body instead of occupying a position subordinate to the Jews. The Gentiles whom the apostolic missionaries found worshiping with the Jews were outsiders until they became proselytes, and in the synagogues proselytes seem to have been distinctly regarded as converts from without in contrast with Jews by birth. By the gospel of grace the distinction is abolished. A regenerate descendant of the apostle Peter has no more church privilege than a regenerate Turk. This new condition in the Church was to reveal the manifold wisdom of God to principalities and powers in the heavenlies; apparently these heavenly beings did not know the meaning of this mystery until it was manifested by the ministry of Paul. The mystery is that Gentiles, separated from the chosen people since the time of Abraham, may now be admitted to the covenant on an equal basis. If a careful reading of the passage does not make this clear, see Ellicott *in loco.*, particularly his quotations from Chrysostom and Calvin; Bishop Moule, *Ephesian Studies,* p. 112ff, gives a correct exposition.

It is interesting to observe that Charles Hodge, in his Commentary on the Epistle to the Ephesians, pp. 162f, 170, holds a different view. "In all these places the mystery spoken of is God's purpose of redemption, formed in the counsels of eternity, impenetrably hidden from the view of men until revealed in his own time." Should any one desire to interpret Hodge's reference to the Church on p. 173 in favor of the Darby-Scofield view, let him refer to Dr. Hodge's two propositions (Systematic Theology, Vol. III, p. 548f), "The Commonwealth of

Israel was the Church", "The Church under the New Dispensation is identical with that under the Old".

II. The second point calls for a reference to the Greek text of Matt. 16:18, *oikodomeso mou ten ecclesian,* "I will build my church". The primary emphasis of the sentence is on the rock, the secondary stress on the pronoun *my.* Cf. Matt. 7:24ff, where the same preposition is used with the same word rock, but a different oblique case is employed. The parable in the seventh chapter pictures the laying of a house's foundation on solid rock or on shifting sand; the word of Jesus to Peter in the sixteenth chapter may be paraphrased, "This rock is the place where *my* church shall be built, where I shall gather an assembly of my own". In a very real sense the body of people assembled together upon the great fact of Jesus' Messiahship, which Peter had just confessed and which Martha confessed under more trying circumstances (John 11:27), forms a body which is peculiarly His own. But the emphatic position of the personal pronoun suggests that a church was already in existence. I hope to show that, according to the Scriptures, the Church already existed: Christ was about to increase the privileges of the Church both in this world and in heavenly places (Eph. 1:3).

Here a reference to Matt. 11:11 would be appropriate, except that it might lead us too far afield. For Dr. Scofield makes some distinctions about the word kingdom which I am unable to follow.

III. The third point is that the Church, as now constituted, was not seen by the Old Testament prophets, and is not to be found in their prophecies. But the exposition of Zech. 9:9f given above shows that the preaching of the apostolic gospel of peace to the Gentiles and the extension of God's reign in human hearts throughout the world were foretold.

One other specific example will be enough to cite. In the Twenty-second Psalm, quoted by Jesus on the cross, we find a prewritten account of the crucifixion, an account which extends through the first twenty-one verses. Then follows: "I will declare thy name unto my brethren: in the midst of the

congregation will I praise thee." Scofield's note is correct: "At verse 22 the Psalm breaks from crucifixion to resurrection; fulfilled in the 'Go to my brethren', etc., of John 20:17. The risen Christ declares to His brethren the name, 'Father'." Note 1, p. 609. In Heb. 2:12 this same verse 22 is quoted, "In the midst of the church". John N. Darby notes the quotation (*Notes from Lectures on the Epistle to the Hebrews,* p. 13); in his translation of the New Testament he substitutes *assembly,* a synonymous word, for *church;* our English versions and the Old Testament published under Darby's name give *congregation* in Ps. 22:22 for the Hebrew *qahal;* the Greek translation of the Old Testament, however, the Septuagint, uses *ecclesia* in Ps. 22:22 and in Heb. 2:12: except for the first word, the quotation in the Greek text of Hebrews is from the Septuagint translation.

Some parts, if not all, of the conclusion of the Twenty-second Psalm refer to this present age of the Church. With verse 23 compare Calvin's note on Rom. 11:26: "I extend the name Israel unto all the people of God. . . . In the same manner, to the Galatians" (Gal. 6:16), Paul "calleth the Church, consisting together of Jews and Gentiles, the Israel of God, by that opposing the people gathered from the dispersion to the carnal sons of Abraham, who were fallen away from his faith". With Ps. 22:30 compare Gal. 3:26-29. The last word of the psalm is *asa, he hath done,* suggestive of the fact that we preach an accomplished work of redemption, instantaneously available to him who believes.

The Old Testament did foretell the present dispensation of a church consisting largely of Gentile Christians. Our age is neither a parenthesis nor an afterthought in the plan of God. The promise of Abraham in Gen. 12:3 included a blessing to Gentiles, Gal. 3:8, 14, 16.

IV. The fourth argument employed by those who deny that the Church had any existence before Pentecost is the absence of the word "church" from the Old Testament. Of all arguments this is the most flimsy. It depends upon an accident of translation. The mistake could never have been committed by

one who was familiar with the Latin translation of the Scriptures. I have noted twenty-seven occurrences of the Latin word *ecclesia,* transliterated from the Greek, in the official Roman Catholic version of the Old Testament. This Latin word stands in the New Testament where our English versions read *church.* Certainly this fourth argument should never have been offered by any one who had access to the Septuagint, that Greek translation of the Old Testament which is so often quoted in the New.

Our King James translation of the Holy Scriptures is a wonderful piece of work, which has been blessed of God to the salvation and edification of countless souls. But it is not a perfect translation. Neither is any revised version. "The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God . . . the Church is finally to appeal unto them" (Confession of Faith, I, VIII). The divines assembled by James I to prepare the 1611 version of the Bible were not free from the shackles of prelatical thought: in the New Testament they habitually translated the Greek *ecclesia* by *church.* This English word is probably derived from an adjective from *kurios,* Lord; its use suppresses the real meaning of *ecclesia,* which is *assembly, congregation,* or *meeting.*

Tindale had employed the word *congregation* as the English equivalent of *ecclesia* (Penniman, A Book About the English Bible, p. 352). Tindale's avoidance of terms with fixed technical meanings, terms such as church, penance, charity, confession, and priest, was an important item in the charges on which he was persecuted. The third rule given to the King James translators was: "The Old Ecclesiastical Words to be kept, *viz.,* the word *Church* not to be translated *Congregation,* &c." (Penniman, op. cit., p. 395). This unfortunate rule, applied to the New Testament but not to the Old, keeps the English reader from seeing, except in Acts 7:38, that God in Holy Writ calls the Israelitish congregation the Church.

For more than three years, in hours snatched from pastoral duties, I have been making a careful study of the use of the

word *ecclesia* in the Septuagint. The Septuagint was the Greek Old Testament in general use while the New Testament was being written; frequently the apostolic writers quote Old Testament passages from the Septuagint rather than from the older Hebrew. My conclusions are that in this Greek Old Testament *ecclesia* normally has two meanings, both growing out of its fundamental significance, which is *assembly* or *meeting*: (1) A gathering together of several persons or of a multitude, or the group so assembled, which may or may not be for a religious purpose: examples, *ecclesia* is used in the Greek where our version reads *company,* 1 Sam. 19:20; *assembly,* Jud. 20:2, 1 Sam. 17:47; *congregation,* 1 Kings 8:22, 1 Chron. 13:2, 28:8, Job 30:38; (2) God's people, the chosen people, assembled as a religious body: examples, *congregation* in Deut. 23:3, 2 Chron. 1:3, 30:2, Neh. 8:2, Ps. 35:18 (34:18 in the Greek).

In all but one of these examples cited, the Greek *ecclesia* represents the Hebrew *qahal, assembly, congregation.* The form used in 1 Sam. 19:20, the sole exception, is unusual: the etymologists take it to be derived by transposition of letters from a noun on the root *qahal.* In every other one of the fourscore occurrences of *ecclesia* in the canonical books of the Septuagint, it translates the Hebrew noun *qahal,* except in Deut. 4:10 and 2 Chron. 10:3, where there is no corresponding noun in the Massoretic text. In Deut. 4:10 the verb *qahal, gather together,* does occur further down in the verse.

To some it may be of interest to compare with these conclusions some quotations from *Christ's Ecclesia,* by H. E. Dana, Professor of New Testament Interpretation in the Southwestern Baptist Theological Seminary at Fort Worth, Texas, published in 1926 by the Sunday-School Board of the Southern Baptist Convention, Nashville. While ostensibly setting out to make an inductive study, Dr. Dana is really attempting to prove that the Greek Old and New Testaments support "the Baptist definition of a church as a local assembly or organization of baptized believers, banded together for the full performance of the will of Christ" (p. 20). Referring (p. 24) to the

Septuagint, he goes on, "In it *ecclesia* was used to translate the Hebrew *qahal,* which means an assembly, convocation, or congregation. *Ecclesia* occurs in the Septuagint ninety-six times (omitting a few instances in which the text is in doubt)." Dr. Dana makes use of twenty-six occurrences of *ecclesia* in the apocryphal books, and omits as doubtful ten in the canonical books. He goes on to distinguish six variations in the usage, which may be summarized:

(1) "Simply an aggregation of individuals," five times.

(2) "A group assembled for a special purpose," thirteen times.

(3) "An assembly in a particular locality for religious purposes, usually for worship," twenty-six times.

(4) "By far the most frequent occurrence of the term is to denote a formal gathering of all the people of Israel in the presence of Jehovah, in which sense it is used thirty-six times. In this significance *ecclesia* in the Septuagint most exactly produces the typical Old Testament significance of the Hebrew *qahal.* Of the one hundred and twenty occurrences of *qahal* in the Hebrew Old Testament, sixty-eight times it refers to the assemblage of Israel as a nation. When we add to this the nine instances in which it refers to those who returned from exile, we have a total of seventy-seven out of one hundred and twenty, or 64 per cent."

(5) "All Israel in an ideal sense, as the peculiar possession of Jehovah," seven times.

(6) "That remnant of the faithful in Israel who returned from Babylonian exile," nine times.

Dr. Dana's very interesting analysis of the use of *ecclesia* in the New Testament is beyond the scope of this paper. Two more quotations from his book (p. 27f) may be given to close my argument that *ecclesia,* church, is an Old Testament word, and to introduce the next point. "The word came, especially in the interbiblical period, to denote a local gathering for purposes of worship." "It is probable that the significance of *ecclesia* as used in the Septuagint exerted the stronger influence upon the earlier understanding of the term by the disciples of

Christ, but as the kingdom was extended into the Gentile world, and the Christian conceptions became more and more influenced by Grecian thought, and were fitted in their ultimate inspired presentation into Grecian literary moulds, there can be no doubt that the classical meaning became potent in shaping the final conception. That is to say, since the New Testament writings came from a period when Christianity was in active and constant contact with the Hellenistic world, they must be deeply affected by the classical import of *ecclesia.*"

V. We come now to the fifth and last point, the etymological signification of *ecclesia.* The word is derived from *ek* or *ex, out of,* and the verb *kaleo, I call.* The New Testament church consists, of course, of the called; similarly the nation of Israel was called out of Egypt. But the etymology of this word, so often quoted by people who know no more Greek than they can learn from the Scofield note, may be over-stressed.

First, the opening statement of the Scofield note on Acts 7:38, p. 1158, is misleading. The sentence reads, "Israel *in the land* is never called a church". But Israel in the land is repeatedly called *ecclesia* (as in Jud. 20:2, 1 Chron. 13:2); an accident of English translation may veil the fact, but the fact abides that in Greek, the language chosen by God as the original vehicle for the New Testament revelation, the word *ecclesia,* church, was a well-known Old Testament term.

Second, the etymology of a word does not always continue to control its meaning. The vivid metaphors of such words as conclude, originally shut together, as express, originally push out, as conception, originally taking together, as objective, originally thrown against, as apostle, originally one sent off, fade as familiarity with the words gives us a single definite meaning for each. And in compound expressions prepositions may have varying force: we say, *eat up;* the Greek said, *katesthio, I eat down;* the Roman said, *devoro, I eat off, devour, eat away. Ecclesia* appears in the English Old Testament as *company,* those who eat bread together, as *assembly,* from the Latin *ad,* to, and *simul,* together, and as *congregation,* from herd together or flock together; *convocation,* called together, has also

been suggested, but this word is used in the King James version for the Hebrew *miqra,* from *qara,* call.

Third, *ecclesia* was an old Greek word with a definite classic meaning. It meant the popular assembly of citizens of a Greek city-state. Hundreds of years before the New Testament was written, the magistrates of Athens found the complacent citizens loath to fulfil their duty of attending the ecclesia and voting. So the archons sent slaves to run through the crowded streets stretching freshly painted ropes. The slaves were to disturb and hustle along those who were not responding to the civic call. Paint-stains on their robes were risked by non-voters; I seem to recall reading in Oman's History of Greece that those who were caught and marked by the paint were also fined for non-attendance. At any rate, *ecclesia* was as common a word in Greek as *meeting,* whether town meeting, club meeting, prayer meeting, or committee meeting, is in contemporary English.

Fourth, there is an argument from etymology which indicates that the etymology of *ecclesia* was not present in the minds of the translators of the Old Testament into Greek. For one thing, as has been said, they used the Greek *ecclesia,* a compound word, to render the Hebrew *qahal,* a simple root. But the chief argument is from two cognate verbs. Six or seven times the Septuagint uses the verb *ecclesiazo, I cause to assemble, I gather together,* as in Deut. 4:10. Sixteen to nineteen times it makes use of a more complex verb, *execclesiazo,* where our English translators have *assemble, gather, gather together* (transitive). Usually, but not always, this represents some form from the root *qahal.* *Ecclesia* and *ecclesiazo* begin with the preposition *ek* or *ex, out of, out; execclesiazo* has the same preposition prefixed again, which would hardly have been done unless the distinctive meaning of the original prefix had been lost. The verb *execclesiazo* was used by as classic a Greek writer as Aristotle. All this was centuries before the birth of the Saviour, Whose life, death, and resurrection, Whose ascension, advocacy, and return form the principal matter of the New Testament.

The natural conclusion is that the etymological interpretation of *ecclesia* may be overdone. And the data presented seems to justify my contention, according to the doctrine of our Presbyterian fathers, that the Church did exist in Old Testament times. Call it church or assembly as you will, it included Abraham, Moses, Elijah, and David, as well as Peter and John and James. The Westminster definition of the Church remains solidly buttressed by careful exegesis by sound principles of interpretation. "The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children." "The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head." Larger Catechism, Questions 62 and 64.

The Westminster definition of the church remains unharmed. The New Testament Church is far higher in privilege than the Church was or could have been before Christ died and rose again; the New Testament Church has far greater responsibilities, with the aid, thank God, of the indwelling Spirit; but the Church of the New Testament is one with the Church that had already come into visible existence as the chosen people of God.

From John N. Darby's pamphlet, quoted above, these lines (p. 18, footnote) may be added: "Still it is my duty, as well as my privilege, to . . . call by the right name what God has called by name in Scripture."

THE OBJECTIVE OF THE SERMON.

By Rev. A. A. Little, D. D.,
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There is a vast deal of preaching going on in the world. What does it amount to? Some one suggests when the tornado of the World War swept over our country that we should do with the churches what financiers did with the Stock Exchanges—

close them up as having failed in preventing the catastrophe. Why pour our life-blood into preaching? Why gather up all our physical, mental and spiritual forces into something that seemingly does not accomplish what we wish?

Of course Paul answers this when he says, "It pleased God by the foolishness of preaching to save them that believe". But Paul did not say "by foolish preaching" that wanders through a maze of bromides to no particular end, or purpose.

It seems that the first thing we should do is carefully to work into our souls the object we are trying to accomplish with the sermon. We may be scholarly, logical, literary in style and diction, but if we have low or negative objectives we will fail.

In one of Woodrow Wilson's admirable essays he quotes Edmund Burke, as follows:

"Public duty demands and requires that what is right should not only be made known, but made prevalent; that what is evil should not only be detected, but defeated."

The only objective of the sermon is to make right living prevalent in the lives of the audience.

It may be objected that this is the function of the Holy Spirit; that He and He alone "maketh the reading, but especially the preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation". But does the Holy Spirit use a sermon that does not have the same objective in the preacher that He has in the use of the sermon? "We are laborers together with Him," but if our labor is to accomplish His purpose we must have the same aim.

The objective of the sermon is twofold:

(1) To bring men to accept Jesus Christ as the only Saviour, from the penalty, power and pollution of sin.

(2) To help them to translate the life of Jesus into their lives. The one question we should face is: Will this sermon bring some soul to repentance? Will it be used of the Spirit to persuade and enable some one to accept Jesus Christ as He is offered to them in the Gospel?

The Spirit can and does use a torch and a ram's horn to

defeat the enemies of God, but not a torch that shines dimly, nor a trumpet that gives an uncertain sound.

The object of the sermon is not to create admiration for the preacher. Sometimes men will say sincerely, "What a beautiful sermon you preached today". Forgive them for this. Others will seek to flatter you in the emptiness of their minds by the same words. If such is the only result of your using this precious time, go to your study and ask forgiveness for misusing God's hour.

It is not to stimulate the mental processes of your audience. Mentality does not save. "Knowledge puffeth up." It is not to make your audience "feel good". Too often the sermon becomes a kind of spiritual anodyne, that creates a dreadful habit of self-complacency in our hearts, leading to pride and spiritual inertia. An old divine has said, "A good sermon is one that maketh thee be good and do good". It is like the little book that John was bidden "to take and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey".

Certainly no sermon should ever have as its objective to attract the sensation hunter. Surely it ought not to lower itself to the advocacy of a political aspirant.

The true objective of the sermon should be to put such a stimulus in men's souls as will lead them to Christian living.

THIS OBJECTIVE SHOULD CONSUME US SO THAT WE CANNOT DRIFT AWAY FROM IT.

This great purpose inwrought into our being will make us great preachers. It has done so in the past. Many illustrations crowd on us. The ancient Greeks were great admirers of oratory. They had many Schools of Rhetoric. Competition in public speaking was keener than it is with us. Their marvelously versatile language gave them great opportunity. Isocrates was a polished speaker. Men came far and went away saying, "What wonderful sentences", "What marvelous rhetoric", "What perfection of diction".

Demosthenes spoke, and the angry audience rose in the fierce

majesty of their aroused hatred of tyrants and cried out, "Let's go and fight Philip". Who remembers Isocrates?

Savonarola so burned with the desire to bring Florence back to God that once when he preached in this manner on the flood, and cried out, "Behold, even I do bring a flood of waters on the earth", men crouched to receive the incoming torrent.

I have heard quite a number of sermons in the New York pulpits. Probably what I heard is as true elsewhere. The texts were unusual and thus catching. The language clear and often beautiful. The logic perfect. But they reminded me of a "buffet supper" at some reception. We dress up in our best, enter the room, shake hands with a number of people we have never seen before and will not again, we say a number of bromidic words that we have said before and will say again; we are ushered into the dining room, where a number of viands are set forth and invited to partake of them if we wish. The hostess does not know us or care whether we touch them or not. It is a matter of supreme indifference to her.

This is just the way I have felt under much sermonic ministration. "Here it is, it is well prepared, but take or leave it just as you please. I am entertaining in my course and must get through with this hour whether men go away starved or not."

If you have a tremendous objective you will not be satisfied with a handshake at the door, or the delicious sensation of having prepared some unusual spiritual viands. You will do some COMPELLING, and that is a scriptural word and expression. Those servants who were bidden "to compel" some people into the feast did not take them by the nape of the neck and drag them in, but so convinced of the urgent longing in the Master's heart for these poor starvelings that they went out with a burning zeal to convince these people of the welcome awaiting ,and their own needy condition which the King alone could satisfy. We need more of this kind of a compelling Gospel.

We need men to forget the sermon and the preacher, but never to forget the great love of God and the royal welcome

that awaits us. Preaching is no trifling thing. It deals with souls. Its results are immortal. But the greatest thing may become trifling, if we miss the purpose for which we are made ministers of mysteries of God.

THE MASTER'S BEHEST.

By Rev. Charles D. Holland,
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In the words of Mark 16:15, "Go ye into all the world and preach the gospel to the whole creation," there is contained the behest of the Master to His disciples. He is the Head of the Church and it is, therefore, His prerogative to direct her work. He is the Redeemer of His followers, having purchased them with His own precious blood, and He is their Lord; it is His right, therefore, to lay the work of His kingdom upon them not only telling them what to do, but how to do it.

It is important for us in our time to examine again these His words, and to seek a fresh understanding of their application and significance.

And first of all, let us notice that the thing we are expected to do is to "preach", that is, to declare or proclaim, "the gospel".

The meaning of this word "gospel", as applied to Christianity, has been much debated. But if we confine ourselves to the Scriptural expositions of the term, we shall find it is not difficult to understand. The Greek word is *evangelion,* which means "an announcement, or a message, that means well", or "good news". The gospel message, as we shall presently see, has reference to Christ Himself and His mission in the world, and it is called in the Scriptures "Good News", for this is exactly what it was. The world without Christ was a world of sin, and without a satisfactory fellowship with God. The Lord

Jesus Christ came to the world to be its Saviour, and, by the giving of His life, made atonement for sin, thus making it possible for people to be reconciled with God. And the knowledge of this redemption brought by Christ, and, therefore, the preaching of it, was good news to a world which was without hope in itself and sighing for just such a Saviour.

That this is the meaning of the gospel, Christ Himself very clearly revealed to His disciples, when, after His resurrection and just before His ascension, He "opened their mind, that they might understand the Scriptures; and he said unto them," as we read in Luke 24, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem". And Paul, that zealous missionary apostle of Christ, in the fifteenth chapter of his first epistle to the Corinthians, thus defined the gospel: "Now I make known unto you, brethren, the gospel which I preached unto you. . . . For I delivered unto you first of all that which also I received: that Christ died for our sins, according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures. . . ."

This then is the gospel. It is a message of hope and of life to a world lost in the darkness and death of sin—it is a message of salvation which is not only temporal but eternal—which is eternal first of all, and which, incidentally, is temporal, too, since time is a part of eternity.

And this is the gospel which we are to preach. Emphasis on this fact cannot be made too prominent. For the tendency in our day is for preachers, and other Christians also, to put too much emphasis on other activities, and on phases of Christian truth, which are purely secondary.

The improvement of economic conditions, and the constant raising of social life to a higher and better plane is a worthy end to be sought after. But to devote her energies and time to this task, or to seek to accomplish it by organized methods, is not in any primary sense the Church's business. To pro-

mote moral reform and civic righteousness and to secure litigation which will be favorable to these ends, are important to society. But organized efforts along these lines do not represent the Church's chief mission. Even such ministry as the alleviation of physical suffering, noble and Christ-like as it is, as far as it goes, is yet not the supreme task or purpose for which the Church exists.

The Church's fundamental mission, appointed her of her Lord, is a ministry which seeks, through the redemptive grace offered in the saving gospel of Jesus Christ, the regeneration of human, sin-stained souls. It is a mission which has as its primary concern the spiritual, immortal natures of men, rather than their external welfare. And when, and if, the Church allows herself to be drawn away into side lines of endeavor, she is allowing herself to neglect the work which is of greatest importance for that which is of less importance.

One reason why this supreme task assigned to His people by our Lord is more important than any of these other activities which have been mentioned is that, even if civic and moral reform and social betterment should be accomplished by organized effort, the result which should thus be secured would represent only an outward veneer of improvement, and so would have no guarantee of stability or permanence—if that change of the hearts of people within which the efficacy of the gospel, and this alone, brings about, had not also been accomplished. Another reason is that when the Church, through the proclamation of the gospel, has secured the regeneration of human souls, and just in proportion as this is universally accomplished, she will not only have accomplished their eternal salvation, but the very outworkings of that spiritual change into the practical lives of those converted will help to bring about in a quick and real way the very ends which, by these other means, are sought to be accomplished. Get the souls of people born again—born "from above", as the marginal reading in the American Revised Version gives John 3:3—and outward reforms, whether in individuals, or communities, or nations, will take care of themselves.

The causes of social improvement and civic righteousness have, in their various phases, agencies of their own which have been formed for their promotion. These organizations or societies have their rightful place and the majority of them are worthy of, and have, the sympathy and support of Christians in their private or individual capacity. The only institution which the gospel has, however, which is devoted specifically and directly to its promulgation is the Church of Jesus Christ. The agencies which exist in the interest of these other causes of public betterment usually have the scope and aims of their work well defined, and they keep within these bounds. Some of them, in the nature of the work they are doing, are closely allied to the Church, and they seem to think that, for this reason, the Church ought to place her organization at their disposal, and lend to them her organized energies for the furtherance of their aims. The Church, however, has a task of her own—a task which is as much more important than those of these agencies as eternity is greater than time, and as the immortal is more than the mortal. None of these agencies are utilizing some of their forces in an effort to aid the Church directly in her specific task of evangelizing the world. They are not doing this for the reason that, while they are in full sympathy with the Church's mission, they yet feel that the purposes for which they exist are big enough and important enough to demand their full time and effort. And for this same reason they have no right to expect the Church to divert some of her energies toward aiding them to realize their specific aims. As these agencies have their place and their specialized functions, so also the Church has her place and her specialized function. And the Church ought not to neglect her supreme mission, which is entirely dependent upon her for its fulfillment, for other tasks which, however important they may seem to be in themselves, are yet of secondary importance. We are "to preach the gospel".

Secondly, we should notice that we are to "go" and preach the gospel.

We have developed in our time some rather distorted ideas

about the dignity of the Church. We have come very largely to feel that the only dignified and becoming way for the Church to do her work is to erect handsome and well-appointed buildings, arrange stated services of worship, and provide for these services good music and a forceful speaker to preach the gospel; and that when the Church does this, she fulfills her responsibility. The Church does not fulfill her responsibility, however, for when she does just this much there is still a tremendous percentage of unsaved people whom she fails to reach. If an investigation could be made of all of our churches, it would probably be found that at least three-fourths—and in many cases a higher percentage—of the people who make up the average congregations at the stated services are persons who are already professing Christians. The Church in her regular services is preaching the gospel principally to people who, presumably, are saved already; and while this phase of the Church's work is unquestionably proper and important, it is nevertheless true that there are great masses of unconverted people that the Church is not touching directly by her message in these services at all.

We censure people— the irreligious and non-religious—because they do not come to church. And certainly they ought to come. We wonder that they do not come. And yet it is not, after all, a matter of wonder that they do not come; for the Bible teaches us that people who have not come under the influence of the gospel, who have not been affected by its saving grace, are "dead in trespasses and in sins". And if this is true, if they have no sense of their sinful condition and no realization of their need of a Saviour, it is not surprising that they do not go out of their way in search of something in which they, by nature, have no interest, and for which they do not feel a need. Paul also, we remember, states that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him". And it is hardly to be expected that people will make very much effort to hear something that to them is foolishness.

But if they do not come to church, and do not themselves

thus seek to hear the gospel, we are not thereby relieved of responsibility concerning them and their spiritual well-being.

As a matter of fact, the Bible has very little to say to unsaved people about coming to church, or about seeking out for themselves the gospel message. It is true that our Lord said on one occasion, "*Come* unto me, all ye that labor and are heavy laden"—but He was standing among unsaved people at the time, and addressing His saving appeal directly to them. It is true also that the Bible says that we are not to neglect "the assembling of ourselves together"—but this exhortation is addressed to Christians.

The only thing which the Bible has to say in regard to unsaved people and their relation to the gospel is said to Christians. And the emphatic and urgent message of the Bible to Christians with reference to those who are unsaved is "*Go*". "What if they do not come to church? It is hardly to be expected that they will come. But *go where they are, take* to them the gospel, and urge upon them its claims."

The fact that we are to "go and preach the gospel" gives rise to the question, Where are we to go? We are to go "into all the world".

The interest of every sincere Christian, and of every true Church of our Lord Jesus Christ, should reach out into all the corners of the earth, and their earnest effort, translated either into a personal dedication of life, or into material support, interest and prayer, should be to give the gospel to people in all parts of the world.

The department of the Church's organized work which seeks to evangelize other and remote sections of the earth we usually refer to as foreign missions. There are some people who say that they do not believe in foreign missions. But inasmuch as our Lord said, "Go ye into all the world and preach the gospel", and inasmuch as He said also, as another writer reports His words, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth", it would seem that the Lord believes in foreign missions. Moreover, when—as recorded in Acts 13:2—the Lord

through the Holy Spirit directed the church at Antioch to send messengers of the gospel to other lands, at a time when the church in that city was just beginning to get her work well launched, He indicated that it is not according to His plan that we wait until we have gotten our own home territory completely evangelized before we reach out into other places with the gospel. In a word, what the Lord means to impress upon us in these words of His is that, if there are people living in other parts of the world, they are in just as great spiritual peril, and as dire need of His salvation, as we, and as people in our part of the world, are; that they have just as much right to the benefits of His grace as we have; and that, for their salvation, it is urgently important that the gospel message be gotten speedily to them, as well as to people near at hand.

His words do not mean, however, that, while endeavoring to give His message of salvation to the distant places of the earth, we are to be indifferent to, or negligent of, our own environs. In telling His disciples that they were to be His witnesses "both in Jerusalem, and in all Judea and Samaria", as well as "unto the uttermost part of the earth", Jesus charged them that, while making zealous effort to send the gospel to the ends of the earth, they were to be very careful to make it known to the people right around them. And if He has said to us, "Go ye into all the world and preach the gospel", we are to bear in mind that the country in which we live, our neighboring territory, and even our local community, is just as much a part of the world as any other.

Nor does all of this mean that when we have established our churches and mission stations as centers of influence in both home and foreign countries, we have done enough. When we have done this, there will still be some group of people here, or some community of people there, who are not being touched directly by our influence at all. In our cities there are sections in which little active Christian work is being done, and there are places where it is needed that the gospel be carried; in our towns there are homes and places of business, some of which we pass perhaps every day, where there are people who have

not received the message of the gospel—not indeed because they could not hear it if they would, but because they simply do not; in the rural sections and in the mountain fastnesses there are communities which are not often reached by the gospel. So it was that our Lord made His charge to us more explicit when He told us to go into all the world and preach the gospel "to the whole creation". We are not simply to declare the gospel to some of the people, but to all the people. Wherever there is any one who has not heeded the gospel appeal, there the need is for our witness.

The time will probably come, and it may come soon, when, if the Church is going to accomplish more completely her task of general evangelization, she will have to reconstruct her program in such a way that more of her work shall be done outside the walls of her buildings, and less within those walls; that she will not depend so largely upon people *coming* to her houses of worship to hear the gospel, but will make a greater effort to carry the gospel to those who need it, and who ought to hear it; that less of the time and energies of her members will be absorbed by the activities of the internal organizations of the Church, and a fuller emphasis will be placed on the work of personal evangelization by each member.

A great deal is said, especially in our cities, about the problem of the evening church services. Perhaps if many of our churches could just dispense with their evening services at the church entirely, and instead could in some way take their members and go out upon the streets, or to the parks or other public places where people are to be found, and there, with well-ordered but earnest services, herald the gospel, they would find that they were realizing more nearly the fulfillment of this behest of our Lord.

Finally, who is it who are to "go and preach the gospel"?

Go "ye", our Lord said. It was His last meeting with His disciples, and just before His ascension. To be sure, the eleven apostles were there—but they had not as yet come into the fulness of their apostolic office; and there were other believers present also. And as He was talking to all of these, the appli-

cation of the word "ye", as He used it, was not to them as future leaders in a special sense of the Church. It was rather to them as men and women who had experienced His power, who through Him were regenerated, that He spake. "Ye who have come to know the redeeming grace of Christ, ye who are my disciples, go and declare the good news to others."

There are many in the Church today who seem to feel that, because a pastor has been employed as the official minister in their particular church, they are thereby relieved of a large part of the responsibility for the actual promulgation of the gospel in their locality. They recognize, of course, that there are many functions in the organized activities of their church which they must perform; that they are to be cogs in the wheels of the machinery of the church; but as to the out-reaching mission of the church, the work of evangelization, the task of conveying the gospel message to those who are outside—this, they feel, the minister has been especially engaged to do for them. It is the minister's pre-eminent function, it is true, to preach and teach the gospel, both to gatherings of people and to individuals, and the minister rejoices in the opportunity he has to devote his time freely and fully to this work of gospel propagation. But the minister can never discharge for the private Christian, even though he be his pastor, his own responsibility for a personal and direct witnessing for Christ. The Lord is still saying to each and to all of His disciples today, "Go *ye*, and declare the gospel of my salvation to others".

The writer used the substance of this paper in an address which he made to the Tuesday Night Dinner Meeting of the Billy Sunday Club, of Roanoke, Va., some time ago. In closing that address he referred to a remark which had been previously made by one of the members of the club—that "none of us are preachers; we are just Christians trying to witness for our Saviour wherever we can". And he recalled the fact that the great bulk of gospel heralding in the early Church was done by just such people as these. There were the eleven apostles and a few other special workers, such a Philip the evangelist, Stephen, and Barnabas, but the outstanding leaders, and

those who were workers in any special capacity, were comparatively few. The reason, however, why the Christian religion spread so quickly and so far, and why the Church multiplied so rapidly, was that every person who came to know the salvation that was in Christ became at once a personal and fervent witness of the gospel to others.

It is said in Acts 8:1 that by reason of the persecution that arose after the death of Stephen, the Church which was in Jerusalem was scattered abroad throughout the regions of Judea and Samaria, "except the apostles". These that were scattered abroad were principally just private Christians, personal believers in the Lord Jesus Christ, having their own varying occupations in life. It was necessary for them also, no doubt, during their forced sojourns in other places, or their wanderings, to continue to work at their occupations for their livelihood. But it is said of them that, as they went about, they "preached the word". What Christ had come to mean to them and the joy and power which they had in Him was a great and rich experience that filled their lives. And they were not only glad, but eager, to tell of it to others, to all whom they met. This kind of witnessing by individual Christians is the ideal of our Lord for His Church, and it is the expectation which His great heart, full as it is of compassion for lost souls, has of every disciple. It will be remembered that He said to His disciples on one occasion, speaking to them here again in their capacity simply as saved souls, "Ye did not choose me, but I chose you, and appointed you, *that*"—yes, there was a "that" in His words; there was a special purpose, aside from and in addition to their own salvation, for which He chose them, there was a special function to which He appointed them—"I chose you, and appointed you, *that ye should go and bear fruit*".

All of us, regardless of our walk in life, and our occupation, can yet be evangelists for Christ. And if, in the conscious experience of the joy and blessing we have in Him, we would be constant in declaring His name and grace to those with whom we have daily contact, it would hasten the time when the elect of our Lord will have been gathered from the four corners of

the earth, when His desire, expressed in the words we have been considering, will have been fulfilled, and when He shall be fully satisfied with the fruit which the travail of His soul has brought forth.

Let us make known the "good news"; let us "go" and do this, taking the initiative and carrying the message of grace to those who have not heard it, or are not heeding it; and let us remember that, wherever we may be at any time, the place is still a part of "the world"—a place where the gospel can be preached, and where it shall ever need to be preached, as long as there are any who have not come to know Him whom to know aright is life eternal.

A NEW THEOLOGICAL QUARTERLY.

By the Editor.

Announcement is made of the launching of a new theological quarterly which is to bear the name of "The Evangelical Quarterly", the first number of which is to be issued under date of January, 1929. It is described in the prospectus as "a theological review", international in scope and outlook, in defence of the historic Christian Faith"; edited by a committee consisting of Rev. John R. Mackay, D. D., and Rev. Donald Maclean, D. D., both of whom are distinguished professors in the Free Church College, Edinburgh, Scotland. Articles will be solicited from conservative theological and Bible scholars all over the world.

Two things are necessary to the success of a theological quarterly: (1) An adequate number of subscribers and (2) a high standard of excellence and scholarship in the articles and book reviews. May "The Evangelical Quarterly" enjoy both to the fullest degree—this is the sincere wish of "The Union Seminary Review". The annual subscription is ten shillings, post free, or about $2.50. Send your subscriptions to Dr. John

R. Mackay, The Mound, Free Church College, Edinburgh, or to the printers, James Clarke & Co., 9 Essex Street, London, W. C. 2.

The following quotation from the prospectus explains the aim and character of the new publication:

"The immediate aim of the Evangelical Quarterly is the Exposition and Defence of the Reformed Faith, regarded as the historic Christian Faith in its purest form. No well-informed person will question that there is room, at the present moment, for a Theological Review that could adequately fulfil this purpose.

It is undoubted that within Churches that were once soundly reformed there are existent strong currents whose direction is away from the doctrinal position taken up by our Reformers. On the one hand, in many places, the Christian religion is being robbed of its basis in a special revelation, with the rejection, in the name of scientific truth, of the pure and Biblical doctrine of the Trinal God; of such other fundamental truths as that of a special Creation; the infallibility of the Scriptures; the absolute Deity, the Virgin Birth, the Vicarious Death, and the Bodily Resurrection of Jesus Christ. On the other hand, doctrines and ceremonies that were rejected at the Reformation as unscriptural and superstitious have been revived, and are growing in popularity.

The tenets of these differing schools, which in opposite directions are moving away from the position taken up by our Reformers, are expounded and advocated with great learning, and, in many cases, with not a little literary power, in numerous current periodicals. On the other hand, there is not, at the moment, in Great Britain a well-equipped theological Review which, while opposing those harmful tendencies, is itself unflinching in its defence of the Reformed Faith. This task the Evangelical Quarterly will therefore attempt.

The Evangelical Quarterly will consider everything that tends to the advancement of Christ's Kingdom as coming within its purview. It will, however, be devoted in the main to theological Articles of a positive and constructive character, en-

deavoring to maintain at all times a standard of treatment worthy of the Queen of the Sciences. A place will, at the same time, be found in its pages for reviews of the most significant books the world throughout. It will contain a survey of current theological literature.

It will ever approach the subject-matter of salvation with the directness and earnestness that mark the treatment of that question in the New Testament. It will recognize to the utmost human responsibility, but, at the same time, it will interpret the order of Salvation in harmonious concord with the motto: *Soli Deo gloria.*"

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THEOLOGY.

THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT. *By H. Wheeler Robinson, M. A., D. D.* Harper & Brothers, New York City. Pp. 288. $3.00. This is another volume in the Library of Constructive Theology, a series which stresses the validity and the value of Christian experience and develops theology on the basis of the Religious Consciousness. The book is a valuable and an able one, coming as it does from the pen of one who is both a scholar and a theologian of high rank. The point of view and angle of approach are frankly Liberal; but the method is truly constructive throughout, and readers of all shades of belief will find much that is helpful—indeed, much that is really evangelical.

One of the ablest and most thought-stimulating passages to be found in the book is the author's discussion of the relation of the Holy Spirit to Christ—a subject which he treats not only in the chapter on "The Spirit and the Incarnation", but in other connections later. Dr. Robinson declares himself emphatically as on the side of the true personality and the true deity of the Holy Spirit, and cites with approval the Pauline doctrine of the virtual identity of the Holy Spirit with the risen Christ (for he believes in the resurrection, as in the supernatural birth). If in Christ God is brought nigh, in the Holy Spirit the presence of Christ is continued and made permanent.

Dr. Robinson takes the usual Liberal view of the Bible as a record of religious experience, and finds the ultimate source of authority in the Christian Consciousness. To those of us who have never quite been able to locate the *quod semper, ubique, ab omnibus*, the Christian Consciousness may appear too vague and uncertain to be of much practical use as an authority; but it is due to the author to say that his whole-hearted endorsement of the validity of the New Testament experience seems to us to amount very nearly to the restoring with one hand what he has taken away with the other.

Perhaps the ablest portion of the book is the third part, in which the author discusses what he calls "the metaphysical implicates of the personality of the Holy Spirit and His relation to the Godhead". He feels that the doctrine of the Holy Spirit suffered in the history of the early church in that it was never discussed in detail as was the doctrine of the Person of Christ, but was arrived at rather by the bodily transfer to the Spirit of the conclusions reached concerning Christ. It remained for the post-Reformation period to supply the gap through the study of Christian experience. What he says concerning the Trinity is especially worthy of attention. He finds the traditional words *Substance* and *Person* inadequate in this connection—the former in its materialistic suggestions, and the latter in that, to

modern thought, it means too much. He rejects all modalistic and pluralistic views of the Trinity, and reaches his own view along the line of analogy with the Christian experience of Union with God.

The book as a whole will be found one of the most compact volumes recently issued. Not compact in the sense of being unduly condensed, but simply that every sentence tells, and that the reading has necessarily to be slow, with frequent pauses for reflection. The understanding of the plan of the work and of the drift of the argument as a whole is greatly facilitated by the insertion of occasional summaries in the text and by an unusually helpful table of contents.

LeRoy Gresham.

The Holy Spirit in St. Paul. *By the Rev. R. Birch Hoyle.* Doubleday, Doran & Co., Garden City, N. Y. Pp. 314. $2.50. This is another book on the Holy Spirit that is well worth reading. The scope is more limited than that of Dr. Robinson's book reviewed above, being confined to the teaching of the Apostle Paul. "The purpose of this book," says the author in his Introduction, "is to ascertain what 'the Spirit', 'the Holy Spirit' meant in the teaching of St. Paul. What place did the Spirit occupy in the thought and life of the apostle? how did he conceive of the Spirit? what has Paul to say about its working as he has observed it in his own life and in the churches? how did he relate it to his views concerning God, Christ and human nature? These are the leading questions we shall seek to answer."

The book is divided into two parts. In the first, taking Paul as his own interpreter and avoiding the confusion which the author feels must arise when Paul is explained in terms of his pagan contemporaries, the effort is made to survey the apostle's experiences of the Spirit in their variety and as a whole.

In the second part is considered the expression of the experiences in literary form by the apostle, with the sources of his phraseology and of his ideas of the Spirit in man and in God. Paul's indebtedness to the Old Testament, to current Judaism, to the philosophical schools of the time, to the Mystery Religions, comes in for discussion This second part commends itself to the impartial reader as direct and scholarly in its method and as in the main sound as to its conclusions. The author finds that his chief indebtedness is to the Old Testament. He does not believe that the Mystery Religions were levied upon other than to furnish a few technical words which were common currency of the time and to which the apostle gave his own new meaning. The general conclusions reached is that "Paul took up the term 'spirit', sifted the notions generally current in ordinary speech, rejected some, such as its materiality and blind forcefulness, and put into it all the wealth of meaning, purpose and love which

Christ manifests to believing souls. The Spirit of God is thus interpreted in terms of the redeeming love of God in Christ Jesus our Lord" (p. 286).

In the concluding chapter the author discusses in a lucid and convincing manner the value of the Pauline experience for today. Making all due allowance for differences in Paul's and our own methods of psychological approach, as well as for all the elements which might have operated to influence the Pauline experience, he feels that "a dispassionate judgment must conclude to the reality of Paul's experience of 'the Spirit'. The fact remains that he was a changed man; that the vision of Damascus was no mere 'flash in the pan', but the starting point of a new connection with the unseen world from which through a long life he was to receive continual reinforcements of moral strength." The Pauline experience was real. And it was the Pauline experience which created the Church. "The testimony of the undivided Church is that the Pauline experience has quickened her own; that it has been reproduced in the experience of multitudes of souls; that it is true, because the Spirit 'reneweth all things, and from generation to generation, passing into holy souls, maketh men friends of God and prophets (Wisd. vi. 27)."

LEROY GRESHAM.

THE SPIRIT OF WISDOM, LOVE AND POWER. *By Paul B. Bull, C. R.* The Macmillan Company, New York City. Pp. 151. This is distinctly an unusual little book. The sub-title describes it as "Instructions and Material for Meditation"; and the author in his introduction says that its purpose is "primarily to provide material for a prayerful study of the Person and Work of the Holy Spirit"; but it is not a devotional book in the ordinary sense. It is rather a book intended to provoke and promote thought. And it is not too much to say that no small degree of success has been achieved. The author would subscribe without hesitation to the dictum of George Matheson laid down many years ago that devotional moments ought not to be moments of vacuity; and there is nothing of vacuity here. The pages are packed with stimulating and helpful thought. Writers, ancient and modern—from the Wisdom Literature to books just from the press—are laid under contribution. But the writer's own original discussions are by no means the least valuable portions. A taste of their quality may perhaps best be gathered from a single quotation chosen practically at random. Speaking of "Love and Freedom" (p. 17) he says, "To make an automatic machine all that we have to do is to arrange inanimate objects in such a way that, by their nature, they will act and react upon one another to fulfil our will. So, too, in dealing with animals, by studying their nature, we can, within

certain limits, guide the course of their evolution to fulfil our will. Thus we can impress our will upon other creatures, even on human beings weaker than ourselves, and force them to serve our purpose. But one thing we cannot do. We cannot force anything to love us. We may win the love of animals and slaves, but we cannot force it. For the essence of love is that it is free. It has been the Holy Spirit's work in Creation to evolve a being capable of making a free response to God. And "where the Spirit of the Lord is, there is Liberty". While the arrangement is logical, the book is not in any sense a treatise, and would lend itself admirably to the reading in brief passages with which many of us accompany our devotions. There is a slight tinge of the High Anglican in references to the Virgin Mary as "our Lady" and to the Lord's Supper as a sacrifice; but these are infrequent and in no sense obtrusive. The book as a whole is sane, sound and unusually thoughtful. The reviewer, for one, expects to go back to it.

LEROY GRESHAM.

THE GOSPEL OF THE LIVING JESUS. *By T. H. Davies.* The Macmillan Company, New York City. Pp. 237. Price $2.25. The author attempts to restate the old theological formulas in everyday English. His distinctive contribution is that which the title suggests: he places the emphasis on Jesus' life, or on the impact of his unique personality on his associates. To illustrate: "The ability of Jesus to save us to the uttermost is based upon the fact that he possessed our nature, shared our human limitations and resources, overcame the world by faith, wrested from life the revelation of the Father, and now actually delivers us from our sins and reconciles us to God through the achieved ethical and religious power of his holy example and personality."

"The various theories of the atonement—moral, forensic, and so forth—have all too frequently succeeded in petrifying and de-personalizing these graphic events of faith, or in reducing them entirely to the disembodied status of ethical and religious ideas. . . . The death of Jesus was vicarious in the sense that it was occasioned by the sin of others, and was voluntarily endured for the good of others. . . . The holy love of Jesus, in virtue of its heroic character and of existing conditions, forced issues, aroused opposition, precipitated a conflict of ideals and purposes which invited the "supreme test" and left the decision thereby in the hands of the Eternal".

"To base the uniqueness of Jesus upon the virgin birth . . . would thereby resolve virtue into a question of heredity and environment. . . . The spiritual nature of Jesus was a product not of innate nature, but of heroic volitions and dedications of faith."

However we may agree or disagree over specific points, we must

all recognize the importance of the task Mr. Davies has set himself. The book is thoughtful, thought-provoking, and more than worthy of careful study. DAVID BITZER.

JESUS: SEVEN QUESTIONS. *By J. Warschauer.* The Pilgrim Press, Boston. Pp. 302. $2.50. The author of this book, though born in Germany, is a distinguished theologian, preacher and writer of England. He writes with a charm and spiritual fervor that attracts the reader, no matter how much he may differ from his doctrinal views. I have received an uplift from this book, notwithstanding the author has accepted as true many conclusions with which I cannot agree. The book rejects almost all the old faith about Jesus, yet it is filled with suggestion and delights the reader by its evangelistic tone. Perhaps the best way to get a glimpse of this book is to take up the seven questions with their answers. Each of the seven questions concerns some important doctrine about Jesus. Son of Man or Son of God? He was Son of Man by natural birth, but Son of God in that He is "the supreme and crowning instance of the Divine Immanence". Was He Sinless? Yes, not in the sense of inability to sin, but as ability to abstain from sinning. Did He Work Miracles? No, but He did possess the gift of healing by His knowledge of the laws of life. We need no miracles of wonder, for He Himself is the crowning miracle. Had He Power to Forgive Sins? Yes, because He knew and proclaimed the Father's will unerringly. Is Belief in Him Necessary to Salvation? He is not the only way of salvation, but He is the one straight, direct, inviting highway for the soul to God. Did He Rise from the Dead? Not in the sense of a physical resurrection, but in spiritual power. The author believes that the appearances were in some sense objective. Did He Die for Us? Not in our stead, but in our behalf. His death was the expression of the Divine love in its most compelling form. I feel that I can apply to the entire book a sentence from the Book itself. "It is possible to feel aright and to reason amiss concerning the same matter—possible to perceive a fact most keenly, and yet go astray in explaining it."

JOHN C. SILER.

WHAT IS GOD LIKE? *By Frank Theodore Woods.* Doubleday-Doran Company, New York City. 157 pages. $1.50. Here is a little book conservative in its tone, clear and simple in style and thoroughly wholesome. It is in no wise a polemic. The author has no novel doctrine to promulgate or to defend. It is designated to meet the need of those who are looking for a simple truth to satisfy their soul hunger and inspire satisfactory living. The author finds his answer to the question, "What Is God Like?" where the Christian has always found it. God is like Jesus. W. E. HILL.

THE CERTAINTY OF GOD. *By James Gordon Gilkey, M. A., D. D.* The Macmillan Company, New York. Pp. 220. $1.75. "This is the third and last volume of a series which aims to interpret liberal Christianity to the thoughtful people of our time. This last book considers questions about God which are being raised everywhere today." As the Bible can no longer be appealed to as an authoritative and reliable source of information about God, we are asked to see what we can learn from nature, human history, and our own inner experiences about the existence and the character of God, how he meets us and speaks to us, and what he will do to help us. Dr. Gilkey writes in a delightful and even eloquent style, and he presents his case in a skillful and convincing way. This book is to be commended to those who would like to know just what a thorough-going modernist can feel sure of about God. Regard this book as addressed to those who are lost in doubt, and as meant to help them reach some convictions about God that will prepare them for the Chrstian message, and it is an admirable piece of work. But as an account of what the Christian is certain of about God, it is sadly inadequate. For we find here nothing about the deity of Jesus Christ, God's forgiving mercy to sinners, or the gracious work of the Holy Spirit.

JOSEPH DUNGLINSON.

"THE QUEST OF RELIGION." *By C. E. Raven, D. D., Canon of Liverpool.* Doubleday, Doran & Co., Garden City, N. Y. Pp. 139. $1.50. The publisher's description of the book is a fair appraisal of its contents: "A fresh and popular study of the perennial question of the significance of Jesus Christ for our thought about and attitude towards God and man. Written from the new outlook which the scientific movement has produced, it is a book which will illuminate Christian doctrines for those whose training has been primarily scientific and who find many of the categories and phrases of theological speech empty and unintelligible." To those whose training has not been "primarily scientific", Dr. Raven will seem to take too much for granted and to make concessions which involve too much.

The study of the doctrine of the trinity, outlining its historical development, is illuminating, and the author makes a strong and convincing appeal for "The Christ-like God", protesting against the commonly accepted distinctions between the characteristics of God the Father and God the Son, as illustrated in the lines of the hymn:

"And Jesus raised His languid eye
And met His Father's anger."

Canon Raven's theory of the atonement will not be accepted by the orthodox as a substitute for their views, but the reading of the

chapter on "Jesus Our Atonement" will enlarge and enrich one's conception of that doctrine. The following summary is worth quoting: "The past cannot be undone: the chain of consequences cannot be broken. I reap and others reap what I have sown. Penitence is the recognition of sin; forgiveness is reunion with God; salvation is the power to begin afresh as His child; redemption is the abilty to learn by our failures and to bring good out of evil. But the scars remain. I may be the more glorious because of them, if I am enabled by them to escape from complacency and self-confidence. * * * If God is what Jesus is, and we have in us the capacity to respond to Him, then a real oneness, a true atonement is possible; and Jesus, who has revealed the kinship of God and man and enabled us to fulfil the realities of our true nature, is Himself the sole instrument of that atonement."

The reading of a book like this impresses upon one the fact that there is a considerable difference between the intellectual point of view of the typical liberal Anglican clergyman and the typical Southern Presbyterian minister, but that there is a close kinship in spirit and in loyal devotion to the person of the Lord Jesus Christ.

J. A. MacLean, Jr.

The Gospel for an Age of Thought. *By A. Z. Conrad, Ph. D., D. D.* Fleming H. Revell & Co., New York City. Pp. 282. $2.00. In this volume the pastor of Park Street Congregational Church, Boston, Mass., puts on the printed page "discourses presented in Park Street Church, Boston; City Temple, London; Carr's Lane, Birmingham, England; Cardiff, Wales; Renfield Street Free Church, Glasgow, and other churches of Europe". He writes, "The reaction to them has been uniformally such as to lead the author to accede to urgent requests for their publication".

Using as mottoes rather than texts such Scriptures as "Think on these things", "Another Gospel", "In the end eternal life", Dr. Conrad discusses in this book the currents of modern thought, especially the psychological current, that flow around and sometimes beat against the rock of the Christian faith. He seeks to show that "no body of truth is more completely validated in human experience than that presented in the Gospel of the Son of God".

Arresting sentences are to be found on every page. For instance, "The spirit of honest inquiry is wholly admirable, but the spirit of persistent denial in the face of overwhelming evidence is not the mark of high thinking". Again: "Watson proposed to find all the secrets of human understanding and human action in his study of white rats; what he actually did was to develop a white rat Psychology."

Dunbar H. Ogden.

CHRISTIAN ESSENTIALS. *By John McDowell.* Fleming H. Revell, New York. Pp. 184. $1.75. Thoroughly scriptural and evangelical, without being dull or abusive; modern in its method and outlook, but not modernistic; this would be a good book to put in the hands of a thinking person who is troubled with honest doubts. The author defines the essentials of religion as those things that "deepen faith in God, quicken love for man, create moral courage, and nourish spiritual life". He shows that Christianity, and Christianity alone, can meet these needs. R. A. LAPSLEY, JR.

THE ESSENTIALS OF THE CHRISTIAN FAITH. *By Hugh R. Magill.* The Stratford Company, Boston. Pp. 176. $2.00. In this little volume of something less than two hundred pages, the author conducts an inquiry into the vital and necessary elements of the Christian Faith. After clearing the path of what he considers the non-essentials, he proposes a series of statements of belief, which he conceives to be the stock which the Christian should carry. This category includes The Holy Scriptures, The Trinity, The Church, Christian Fellowship and The Life Everlasting. The theme is not new, nor is there anything proposed that suggests new lines of thinking. On the whole, the book is rather commonplace. The believing reader will agree with every position taken, unless perhaps he may feel that the writer's view of inspiration is somewhat hazy. WILLIAM CROWE.

WHAT PRICE SALVATION. *By Rev. Judson S. Washburn.* Dorrance & Co., Publishers, Philadelphia. Pp. 224. Price $3.00. This book is an excellent antidote for the increasing materialism and scepticism of our day. It has been written by one who writes out of an experience of eighteen years in the ministry of the Methodist Episcopal Church, both at home and abroad. The purpose of the author is disclosed in the opening sentence of the book: "The Protestant Churches of America today stand in need of a new leader, a new Martin Luther, a new St. Augustine, a new St. Paul, to re-emphasize once more that wholesome and comforting doctrine and experience of justification by faith and faith alone." Under such suggestive chapter heading as Intellectual Sterility, Too Much Comfort, Irreverence, Nicolaitan Liberty, Not of Works, The Fallacy of Finality, the writer presents the present-day religious situation, pointing out its fallacies in thought and errors in conduct. The absolute need of the world for Salvation by Faith in Jesus Christ and the failure of non-Christian faiths is set forth in a thought-provoking and soul-stirring way in the closing chapters of the book. This book is worth ordering and reading, and then re-reading. The testimony of the author to the efficacy and power of prayer and his devotion to our Lord will warm your heart.

JAMES L. FOWLE.

HUMANISM AND CHRISTIANITY. *By Francis John McConnell (Bishop, Methodist Episcopal Church).* The Macmillan Company, New York. Pp. 153. $1.75. The position which the author takes is that today, as in the past, Christianity emphasizes the worth of the individual and develops human life toward the highest and best. He shows that the Christian church, in its attitude to the "world", is concerned with the safeguarding of human values.

The book does not make very easy reading. But the thoughtful reader will be repaid, especially if he can appreciate and enjoy a philosophical treatment of religious questions.

JOSEPH DUNGLINSON.

PHILOSOPHICAL THEOLOGY, VOL. I. THE SOUL AND ITS FACULTIES. *By F. R. Tennant, D. D., B. Sc., Fellow of Trinity College and Lecturer in the University of Cambridge.* Cambridge University Press. Pp. 422. 1928. In conception, if not in execution, this is a very significant book. Perhaps there is no teacher of theology today (at least in our American seminaries) but laments the fact that so few of his students enter his class-room with any very adequate familiarity with psychology and philosophy. Coming thus illy prepared because of the neglect of these propedeutic studies, it is not to be wondered at that so few graduates have acquired any interest in theology, and but a moiety of these any very certain grasp of theological principles. The volume under review may be described as an attempt to give the beginning student in theology, within a brief compass, the necessary psychological and philosophical pre-requisites for an intelligent comprehension of the subject. Effectively to comprehend theology the author believes that the student must be equipped with learning in psychology and theory of knowledge; he must have some acquaintance with the facts and theories, with the methods and limitations, of the natural sciences; and he must be familiar with the outstanding systems of metaphysic.

In a day when the trend of psychological studies is farther and farther away from affording grounds for belief in a perduring self, it is refreshing to read such a volume as this. From the perusal of it the heart is gladdened by the gleams of light playing over a field which for so long has been allowed to lie in the shadow of neglect. Once again he feels that reason demands a self amidst the plastic dance of cortical neurones. Within the brief compass of 400 pages the student is invited to reflect on the meaning of consciousness, the senses, perception, imagination and memory in the light of a soul and self that claims the right of citizenship in the realm of Reality. After these excursions into the field of psychology the reader is easily intrigued into following the author into frontiers of philosophy where

such topics as Thought and Reason and Theories of Knowledge (Rationalism, Empiricism, Realism, Idealism, Phenominalism) excite interest. The volume closes with two fascinating chapters, the one "Religious Experience", the other "The Nature of Limitations of Scientific Knowledge". In the opinion of your reviewer, this book is one of the best introductory disciplines he knows for the beginner in Theology. FRAZER HOOD.

THE MEANING OF SELFHOOD AND FAITH IN IMMORTALITY. *By Eugene William Lyman.* Harvard University Press. Pp. 47. $1.00. The Ingersoll Lecture for 1928. A philosophical argument that the self, with its memory of the past, anticipation of the future, and creative power, is psychical rather than merely physical; that it is separable from the body; and that it is immortal. G. F. BELL.

THE CASE FOR CHRISTIANITY. *By Clement F. Rogers, M. A.* Harper & Bros, New York. Pp. 278. Price $3.00. This "Outline of Popular Apologetics" by a professor of the University of London has grown out of the author's unique experience as a defender of the Christian faith before the heckling crowds of Hyde Park, London, where Professor Rogers has spoken, and answered questions, once each week for many years. Into this book he has woven the arguments with which he met actual objections to Christianity and popular perversions of its teachings. The work has the value of approaching the problems of Apologetics from the standpoint of the actual difficulties of the man in the street. There is many a nugget of good sound logic, and many a pertinent quotation. On the other hand, one feels sometimes as if the author's notes have been rather hurriedly put together, and that the result is a store of apologetic ideas rather than a work of striking originality or cumulative power. But there is the impression of real scholarship back of it, and in the footnotes as well as the text there is much valuable material bearing upon the History of the Christian Faith, the Trustworthiness of the Scriptures, the Person of Christ, Creation, Order and Design in Nature, Man's Moral Responsibility and the Reasonableness of Theism. It is the testimony of a clear-thinking and well-furnished mind, sustained by a sound Christian faith. HENRY WADE DUBOSE.

MISSIONS.

THE PILGRIMAGE OF BUDDHISM. *By James B. Pratt, Ph. D., Professor of Philosophy in Williams College.* The Macmillan Company, New York City. Pp. 750. Price $3.00. This voluminous book is the product of long-continued investigation and of two Sabbatical years of first-

hand observation and study in Buddhist lands where the author sought to discover the actual conditions of Buddhism as it is believed and practiced today. Many parts of it will furnish fascinating reading for one who would become more fully acquainted with the religious beliefs and practices of the great majority of the people in Ceylon, Burma, Siam, Cambodia, China, Korea and Japan. Much of the writer's narrative is in travelogue style; and gives a good picture of Buddhism as it is seen in the temples and among the monks of these various lands. The author writes with a deep sympathy and insight into the hunger of heart, the search for spiritual satisfaction and comfort, which characterize many of the earnest worshippers who frequent the temples of Buddha; and he gives the reader many interesting glimpses into their inner life. In estimating the present condition of Buddhism he concludes that in the Hinayana lands (Ceylon, Burma, Siam, Cambodia) Buddhism seems to be in a fairly healthy condition, though suffering from the contemporary distrust of authority in religion and from the growth of naturalism. It has suffered more, especially in Ceylon, from the propagandists of the Christian faith. In some sections of Southern China he finds that Buddhism is moribund, but that as we go North signs of vitality increase. Even here, however, there are no great indications of an active faith; and as one goes West the force of Buddhism as an active and influential religion gradually declines. "The general impression one gets is that one is witnessing the last gasps of a dying religion." In Korea he found the condition of Buddhism even worse than in China. In Japan, on the other hand, he found that religion is a living and spreading thing among the older and more conservative; but that the younger generation, though normally Buddhist, "is utterly ignorant and indifferent to the religion of their fathers". Taking into account, however, the movement for the education of the priesthood and the awakening interest in idealism, the author concludes that "the Buddhism of Japan is a religion of great present strength and of pretty fair promise".

Dr. Pratt makes clear his conviction that Buddhism knows no God in the Jewish or Christian sense; has no adequate conception of sin; no consistent and satisfying scheme of salvation; no triumphant hope of a personal immortality; and no appreciation of the value of prayer, regarding it as useless save as a form of self-culture. He agrees that Buddhism is a religion for devotees and monks, not for the masses; that it is essentially selfish, and has no power for social uplift and no hope for the creation of a better world. He tries to show that Gautama's view of the world was not so pessimistic as scholars generally agree that it was, and that his positive and constructive teachings are really more fundamental than are his negations and prohibitions, though he admits that "most of the monks with whom I talked [in

Ceylon] assured me that life is dreary and the nothingness of Nirvana far preferable—though one of them added, rather naively, that it was difficult for him to remember this fact at meal time." While exhibiting these and many other manifest defects and blemishes in the Buddhist religion, and while expressing his faith in the superiority of Christianity, the author concludes his interesting and informative book with the statement of his strangely inconsistent conviction that Buddhism and Christianity should "tacitly agree to settle down and live side by side, as partners, perhaps, in a common business, as friendly rivals, possibly, but not as foes. . . . It is chiefly their symbols that divide them"! If the author had suppressed his concluding chapter on "Buddhism and Christianity", he would have concealed an encyclopedic ignorance of the Christian faith, and of Christian missions and missionaries. We share in his sympathy for the earnest devotees of the way of the Enlightened One, and in his admiration for the many virtues which they possess, but we cannot acquiesce in his conclusion as to the value of the religious faith which they seek to follow.

DONALD W. RICHARDSON.

"ROADS TO THE CITY OF GOD." *By Basil Mathews.* Doubleday, Doran & Co., New York. Pp. 114. $1.00. One of the most representative and significant conferences in the history of the Protestant Missionary Movement was the enlarged meeting of the International Missionary Council which was held on the Mount of Olives, Jerusalem, March 24 to April 8, 1928. In "Roads to the City of God" Mr. Mathews gives us graphic pen pictures of many of the outstanding personalities of this meeting, and a thrilling narrative of the spirit and method in which they met and discussed the great problems and issues which were brought before them. It is not possible to read his inspiring resumé of this courageous conference of Christian men and women from many different parts of the world and not feel something of the passion for the wider extension of the Kingdom of Christ which was so evidently stirring in their own souls. He gives us a comprehensive view of the complexity of the Modern Missionary Movement, of the many problems which it has to face in its effort to enter every avenue of human life and alleviate every form of human evil. In quoting the words of Dr. Julius Richter, he voices also our conviction that "Christian Missions are based on the great and absolutely unique acts of God for the redemption of mankind, particularly the sending of His only begotten Son, His death on the cross for the atonement of the world, His resurrection as the beginning of a new God-given life for the redeemed race. . . . . It is the urgent duty of the Church to stand decidedly and even stubbornly with both feet on this unique way of salvation proclaimed with one voice by the whole Bible." The

reading of this book by Mr. Mathews creates in one the desire to secure and study the complete reports of the Jerusalem meeting.

DONALD W. RICHARDSON.

THE BIBLE.

WHERE DID WE GET OUR BIBLE? *By George L. Robinson, Ph. D., D. D., LL. D., Professor of Biblical Literature and English Bible, Presbyterian Seminary of Chicago.* Doubleday, Doran Co., New York. Pp. 206. $2.00. The purpose of "this brief handbook" is threefold; first, "to explain why we have in our Protestant Bible just sixty-six books"; second, "to show which are the oldest manuscripts now extant"; third, "to tell the story of our own English Versions". Thus this one book contains materials which we must ordinarily seek in different volumes.

This book will doubtless take its place with Dr. Robinson's recent work on the Minor Prophets as the best book of its kind. It is scholarly in method and will serve admirably as a textbook for classes or in private study. ANDREW W. BLACKWOOD.

OLD TESTAMENT SCENES AND CHARACTERS. *By John Edgar McFayden, D. D.* Doubleday, Doran & Co., New York. 250 pages. $2.50. The minister in search of new themes for homiletic treatment will find much here that is suggestive. The book is written from the point of view of liberal theology, and it will be necessary for him to winnow the chaff from the wheat. R. A. LAPSLEY, JR.

"THE PROPHETS." *By Edward Chauncey Baldwin, Ph. D., Associate Professor of English Literature at the University of Illinois.* Thomas Nelson & Sons, New York. Pp. 234. $1.75. This author appreaches the study of the Old Testament prophets from the point of view of a literateur, with very liberal and rather vague theological ideas, exploring the Bible for what he can find, as he would any other book, but as one who loves the prophets and writes sympathetically of them. The writer of this review has found the book helpful, in that it opens up the hearts of the prophets and illumines the backgrounds of the prophecies. It is doubtful if the preacher will find here "material for a hundred sermons", as the cover of the book announces, but the reader's general knowledge of the times of the prophets will be enlarged and enriched, and he will feel that he has a more personal acquaintance with these men and a better understanding of their messages. J. A. MACLEAN, JR.

THE BOOK OF ISAIAH: NEW AND REVISED EDITION. *By Sir George Adam Smith, D. D., etc., Principal of the University of Aberdeen.*

Doubleday, Doran & Co. 2 volumes. 476 and 518 pages. These volumes by the distinguished author are two of a series of five volumes on the Old Testament Prophets. The Jeremiah volume, which contained the Baird Lectures and appeared several years ago, was not so much a commentary as a series of lectures, just as the title implies. The other volumes are revisions of the author's works in the Expositor's Bible set, issued prior to 1890. A close examination of the two volumes on Isaiah just issued, compared page for page with the older volumes in the Expositor's series, shows very meager revision. A great deal of literature on Isaiah has been issued since 1890, and brief references are made to such works in the author's introductory chapters, as for example in Vol. II, pages 17 to 20, and also in occasional footnotes. Here or there a chapter has been switched from one age to another, as Chapter 12, which in Sir George Adam's new shuffle and deal of chapters is taken from the goodly fellowship of Chapter 11, with which it had been assigned to 720 B. C., and cast into postexilic outer darkness. This dear and beautiful song of Isaiah in Chapter 12 receives just six lines of attention in the new treatment by Dr. Smith. Occasional changes will be found also in the translations of some of the passages of Isaiah 40-66. Beyond these inconsiderable changes chapters, paragraphs, interpretations and even footnotes remain as they were in the first publication. The new volumes are handsomer in appearance and more clearly printed. But after careful comparison the reader feels that the new series of five volumes is more in the nature of a tribute to the author in his old age than a new contribution to the understanding of the Old Testament. If one already possesses the Expositor's Bible he need not invest in the new volumes on Isaiah, since the revision is inconsequential, one might even say infinitesimal.

EDWARD MACK.

THE LITERARY BACKGROUND OF THE NEW TESTAMENT. *By George L. Hurst.* The Macmillan Company, New York. Pp. 163. Price $1.50. A study of the Jewish literature in circulation in Palestine at the time of Christ, with a view to determining what influence this material may have had on the form or content of the New Testament. The author finds that the apocalyptic books were much more influential than the apocryphal writings, stressing the Book of Enoch, the Testaments of the Twelve Patriarchs, Second Baruch and Second Enoch. The book is interesting and readable, and offers a wealth of valuable material.

DAVID R. BITZER.

THE BIBLE READERS' LIFE OF CHRIST. *By Byron Hoover DeMent, Professor of New Testament Interpretation, Baptist Bible Institute, New Orleans.* Fleming H. Revell Company, New York City. Pp. 332.

$2.50. Dr. DeMent was for years pastor of the First Baptist Church in Greenwood, S. C., and he well knows what busy pastors need. He has prepared this text-book for use in Bible Institutes and elsewhere, basing it upon Robertson's Harmony of the Gospels. "The book is the result of a lifelong interest in the Gospel records, which are accepted at face value as the divine portrayal of the character and ministry of Jesus of Nazareth." The author omits, necessarily, all references to conflicting theories and to critical questions.

Dr. DeMent has done admirably what he attempted to do. The present reviewer agrees with him in practically every statement of fact and of opinion, but questions the wisdom of this method of mastering the Gospels. "The Scriptural point of view" is given by the four Gospels, but not in a composite picture.

ANDREW W. BLACKWOOD.

THE PARABLES OF JESUS. *By George A. Buttrick, D. D.* Doubleday, Doran & Co., New York. Pp. 274. $2.50. No recent book on the Parables has won a place alongside those of Trench and Bruce. Dr. Buttrick has done an excellent piece of work and has given us the most satisfactory treatment of the subject that has appeared for many years. His plan is to present the main purpose and teaching of each parable, rather than to make a careful study of every detail. His interpretations are well wrought out and clearly stated, and in nearly every case we feel that he has come very near the heart of the story. There is a good deal of fresh and pointed application of the message to the life of today. While there is evidence of adequate scholarship, this is not a heavy book, but will be read with interest and profit by any thoughtful Christian. A number of these expositions have been given as addresses. They are decidedly vital and human. The preacher will find much helpful suggestion and guidance in this book.

JOSEPH DUNGLINSON.

"THE SPEAKER'S BIBLE." *Edited by James Hastings, D. D.* W. P. Blessing Company, Chicago, Agents for America. Acts II. Pp. 256. The price is $3.50 net per volume. This volume in style is clear and beautifully written. In theology it is orthodox. In exposition it is full, but not prolix. It is delightful reading, having a wide range of illustration and a deeply spiritual tone. It seems to this reviewer that this book would make a splendid contribution to any minister's or layman's library.

JAMES F. HARDIE.

CHURCH HISTORY.

THE MASTER AND HIS MEN: STUDIES IN CHRISTIAN ENTERPRISE. *By F. Townley Lord, D. D.* Doubleday, Doran & Co., Garden City,

N. Y. Pp. 181. $2.00. Dr. Lord has given us a fascinating series of studies on the various types of men who have followed the Master down through the centuries. Seven chapters summarize from the standpoint of the dominant type of discipleship the whole course of church history. The book is an inspiring one, and could be used to great advantage as the basis for a series of sermons or talks.

ERNEST TRICE THOMPSON.

THE LIFE AND WRITINGS OF JOHN BUNYAN. *By Harold E. B. Speight.* Harper & Bros., New York. Pp. 224. $2.00. Dr. Speight is Professor-elect of Biography in Dartmouth College. One would expect from him only a work of the highest merit, and one is not disappointed in that expectation. "The Life and Writings of John Bunyan" is one of the best of the Bunyan books which appeared during his tercentennial year. It presents the man over against his historical background, and gives us an excellent introduction to his various writings. The Religious Book Club placed upon it the stamp of their approval in selecting it for their November book. Pilgrim's Progress will be read with new interest and new understanding if one is only wise enough to read one of the two lives of Bunyan reviewed in this issue.

ERNEST TRICE THOMPSON.

TINKER AND THINKER: JOHN BUNYAN. *By William Hamilton Nelson.* Willet, Clark & Colby, Chicago, Ill. Pp. 169. $1.50. Many ministers have discovered during the course of the last twelve months that John Bunyan's life is tremendously fascinating in itself and gives new interest and meaning to the story of his immortal Pilgrim. Of the many lives of Bunyan that appeared during his tercentenary year none serves better its purpose of introducing the reader to the man and his work than this one by William Hamilton Nelson. The style is lively, at times slangy, but it will hold the interest of young and old, minister and laymen. A few books like this would do wonders for the Sunday-school library.

ERNEST TRICE THOMPSON.

THE LORD'S HORSEMAN: A BOOK ABOUT JOHN WESLEY. *By Umphrey Lee.* The Century Company, New York City. Pp. 358. $2.50. The figure of John Wesley is one of the most significant in the Church's history. John Wesley himself belongs to the Church universal. His life should be known by all well-informed Christians. Of the many biographies which have appeared in times past, and during the last year, none presents the human Wesley in more interesting fashion than this book by Umphrey Lee. Bishop McConnell writes: "It gives the best general setting of the conditions under which Wesley worked with which I am familiar, and it also shows very remarkable insight

into the inner spiritual stirrings out of which Wesley spoke." Ministers and laymen, all who like biography, and many who do not, will revel in this book. ERNEST TRICE THOMPSON.

DAVID LIVINGSTONE: EXPLORER AND PROPHET. *By Charles J. Finger.* Doubleday, Doran & Co., New York City. Pp. 300. $2.00. Probably all of the readers of this magazine are acquainted with the life of David Livingstone. That should not deter them from reading this new book by Charles J. Finger. The author does not pretend to add anything to our information about Livingstone; nevertheless, he tells the story in his own way; and Livingstone the man stands before us in new and living fashion. It is the sort of book that will be enjoyed by young people and old people, all sorts of people who like travel and adventure and heroic living. It is not written with the purpose of inculcating a "lesson"; still one cannot read the life of this man, his utter devotion to what he conceived to be God's will for his life, without consecrating himself anew to God's purpose for his own life.
ERNEST TRICE THOMPSON.

CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION: AN INTERPRETATION OF CHRISTIANITY AS THE GREATEST SPIRITUAL, MORAL AND SOCIAL IMPETUS THE WORLD HAS EVER KNOWN. *By Charles David Eldridge, Ph. D.* Cokesbury Press, Nashville, Tenn. Pp. 415. $3.00. Dr. Eldridge attempts to show how Christianity has moulded civilization more and more in accordance with the teachings of Jesus, and how Christian influences are now at work in heathen lands. The book is popularly written, more notable for its breadth than for its depth. Unfortunately, we are often left in doubt as to whether the particular contribution has come from Christian sources, or whether they are due to the working of the modern spirit in the church or out of it. Nonetheless, the book will prove an eye-opener to many who do not realize in how many ways the Christian spirit has been and is bearing upon the world's inequalities and evils. ERNEST TRICE THOMPSON.

CHRISTIAN LIFE.

THE MARRIAGE CRISIS. *By Ernest R. Groves.* Longmans, Green & Co., New York and London. 242 pages. $2.00. To every one of an inquiring mind as to the way out of a deep and pathless wood of perplexity surrounding the most acute social problem of our day, this book is hereby recommended, as offering encouragement and direction. It is written by one who has thought maturely and clearly through the subject. His conclusions are based upon such data as make them unanswerable. Shall our marriage standards be lowered? Shall the

sex urge determine the marriage relationship? Is companionate marriage a real marriage? These and other kindred questions are discussed frankly in a fashion that evidences an exhaustive study of the whole subject. His research covers the history of marriage, the ethics of marriage, the religious basis of marriage. The author affirms that the time-honored marriage customs that yet prevail are in defense of the weaker sex: that any change therefrom will eventuate in the enslavement of women. He recognizes the advent of a new freedom for womanhood, but warns against its invasion of the marriage relationship. He advises an educational program for all young people upon this important subject; a program covering not merely the sentimental interests of marriage, but household standardization, family security, economics of the home, the aesthetic values of married life, and other related themes as well. The book is well organized and well written. It bears the mark of the authoritative message of one who has a right to speak because of honest and effective research.

WILLIAM CROWE.

CHRIST AND SOCIETY. *By Bishop Charles Gore, D. D.* Charles Scribner's Sons, New York City. Pp. 218. This book deals with social problems and Christ's remedies for them. Bishop Gore believes that the present state of society demands so thorough a change as to amount to a peaceful revolution. He believes that Christ came not only to redeem the souls of men, but also to redeem their bodies, that is, to redeem the whole man. He came not only to redeem the individual, but to redeem society. The book is composed of five lectures, tracing the attitude of the church to social problems from the time of Christ to the present day. It is written from an English point of view, is rather general and abstract in its statements, and has few practical suggestions for the American reader. Like everything else that Bishop Gore has written, the book is scholarly and is written in clear and beautiful English.

WALTER L. LINGLE.

CIVILIZATION REMADE BY CHRIST, OR SOCIAL APPLICATIONS OF THE MORAL TEACHINGS OF OUR LORD. *By Frederick A. M. Spencer, B. D.* Published by Morehouse Publishing Company, Milwaukee, Wis. Pp. 284. In the July issue of the UNION SEMINARY REVIEW we reviewed favorably "The Ethics of the Gospel", by this same author. The book which we are now reviewing is the author's attempt to make a practical application of the ethical teachings of Jesus to present-day social problems. He deals with such problems as war, charity, crime, wealth, marriage, the family and eugenics. The book is written from the English point of view, and the applications are not always applicable to

American life. However, one gets the impression that the author is fairly successful in his applications. The book is suggestive and helpful.

WALTER L. LINGLE.

STRAIGHT ANSWERS TO LIFE QUESTIONS. *By Copeland Smith.* Willet, Clark & Colby, Chicago and New York. 1928. Price $1.50. This book contains one hundred and seventy-six questions and their answers as given by Copeland Smith over the radio. The questions of the book are as varied as the problems of the human mind. They come mainly from the great non-church-going radio audience, and if one is interested to know what questions along this line are perplexing such people he can find them in this book. The author has a really keen insight into the human problems which must lie back of these questions, and he answers them briefly and in a straightforward manner. He is not the least dogmatic on questions of opinion, but he speaks with authority on questions of right and wrong. Though quite liberal in many of his theological positions, he plants himself squarely upon the Deity of Christ and voices no shadow of doubt about it. His moral and religious convictions and the fearless manner with which he expresses them are refreshing and praiseworthy. This could not be called a great book. It makes no claim to greatness, still it furnishes stimulating reading.

P. D. MILLER.

THE NEW QUEST. *By Rufus M. Jones.* The Macmillan Company. Pp. 202. $1.75. A charming and beautifully printed little book by a Quaker divine and teacher who is both devout and broad-minded. His idea is that with each new age earnest souls reach out seeking to comprehend spiritual truth anew and make it real in personal experience. The book is an attempt to interpret spiritual reality to the present unsettled and eagerly seeking age. It is sweetly spiritual and full of suggestive illustrations. A living faith, an experienced fellowship with God, the dynamic force of love and the practical worth of religious mysticism are some of the values stressed. The author's style follows the law of suggestion rather than systematic reasoning. He pleads for spiritual adventure, search, discovery and experience. His spirit is refreshing and his faith invigorating. It is a good book on which to feed and stimulate the soul, a good gift book for the thinker.

G. F. BELL.

"FIERY CRAGS." *By F. W. Boreham.* Pp. 285. Price $1.75. The Abingdon Press, New York City. "Another Boreham Book" is about all that needs to be said to any one already acquainted with this prolific author through the medium of his former books. To one not acquainted, "you could scarcely make his acquaintance in any happier

way than by making this book your own". It has the same sparkle, charm, uniqueness and spiritual sweetness that characterize his preceding essays. ERNEST THOMPSON.

"GENTLEMEN—THE KING." *By John Oxenham.* Pp. 96. Price 75 cents. The Pilgrim Press, Boston. Twelve brief poems, in rhyme and blank verse, dealing with the life of the Christ from boyhood through to the end, to show the quiet heroism and simple beauty of it all, the apparently tragic failure and final triumph, which render that life unique. The little volume, artistically gotten up, is well worth while. ERNEST THOMPSON.

ALTAR STAIRS. *By Joseph Fort Newton.* The Macmillan Company, New York. Pp. 205. $2.25. A collection of prayers, beautifully phrased, with an unusual power of lifting up the heart to God.

GETTING ACQUAINTED WITH GOD. A BOOK OF DEVOTIONS FOR USE IN HOMES WHERE THERE ARE CHILDREN. *By R. W. Barstow.* The Macmillan Company, New York. Pp. 115. $1.00. The author says of this book that it was designed for use at the morning meal in families with eager, restless, questioning children between the ages of five and fifteen. Fathers and mothers will find it a most useful book.

THINK ON THESE THINGS: DAILY MEDITATIONS FOR A YEAR. *By Amos R. Wells.* W. A. Wilde Company, Boston. Pp. 256. $1.50. Dr. Wells has a genius for this sort of things, and these meditations, many of which have appeared in the pages of the Christian Herald, will bless the homes we hope of many users.

THE CHRISTIAN: ONE HUNDRED AND THIRTY LIKENESSES BETWEEN CHRIST AND THE CHRISTIAN. *Pointed out by William Dallman, D. D.* Concordia Publishing House, St. Louis, Mo. Pp. 221. $1.25. Briefly, crisply Dr. Dallman points out the ways in which the Christian should be like his Master. Each comparison is a vignette. And they search the heart.

RE-INSPECTING VICTORIAN RELIGION. *By Gaius Glenn Atkins.* The Macmillan Company, New York. $1.75. A tailor recently assured us that silk hats were once more in demand and that it would not be long till Prince Albert coats would again be worn. Victorian styles seem to be coming back, and already we have noticed a tendency to revolt against the ridicule of everything Victorian. Dr. Atkins undertakes to reinspect and revalue Victorian religion. For his exponents of Victorian Religion he goes not to the preachers or theologians, but

to the poets, Tennyson and Browning. The poetry of both has in it a large religious element. The question, of course, will occur to us whether either of them or both together reflect a religion or an interpretation of religion that is peculiarly Victorian. The book has for me greater value as an interpretation of the religious conceptions of these two poets as reflected in selected poems than as a reinspection of Victorian Religion. The book has an unusual literary charm and the preacher who has literary tastes will find great delight in it.

W. E. Hill.

SCIENCE.

Christianity in Science. *By Frederick D. Leete.* The Abingdon Press, New York City. Pp. 387. $3.00. If the writer of this review truly presents the book, and if the reader has at hand the price, a sale will immediately follow. This is a consummation devoutly to be wished. Personally, I shall keep my copy within easy reach. In an hour when many are condemning science because of its alleged godlessness and others are denouncing Christianity for its supposed hostility to scientific truth, it is refreshing to read a paragraph like the following: "They are deceived or deceptive who assert that science *per se*, working in its own sphere, and apart from erroneous metaphysics, is opposed to religion, or that Christianity, when properly comprehended and represented, is anti-scientific. Both in essence and personnel these chief branches of knowledge are intimately and for the greater part congenially related." It were easy to write such a sentence and then to leave it; but Bishop Leete (one of the leaders in the Northern Methodist Church) in ten remarkable chapters makes good his assertion. The style is easy, the information is encyclopedic, the quotations are numerous and invaluable. As I read I mark diligently that I might in future days quickly turn to important passages. This appreciation of scientists and their important work by a scholarly Bishop is exceedingly heartening in a time when many are denouncing science without making distinctions that, for truth's sake; must needs be made. From the side of science also there come heartening words which Bishop Leete quotes extensively. For instance, the following from Michael Pupin, professor of electro-mechanics in Columbia University: "Science does not prevent a man from being a Christian, but makes him a better Christian. My religion does not contradict a single element of the religion which my mother and the people of my native village held when I was a boy. Science has simply brought to me a higher, broader view of the Creator. Science will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God."

Dunbar H. Ogden.

SCIENCE IN SEARCH OF GOD. *By Kirtley F. Mather.* Henry Holt & Co., New York. Pp. 159. Dr. Mather is a Harvard professor of geology. He was at Dayton, Tenn., to testify concerning evolution. The present volume assembles half a dozen addresses and articles upon such themes as "The New World Revealed by Modern Science" "Miracles and Prayer in a Law-Abiding Universe", and "The Present Trend of Science and Religion". The author has a gift for popularizing scientific knowledge and opinion. His style is lucid and engaging. To those who are concerned for religious faith the chief value of the book lies in the fact that an eminent man of science finds in modern scientific knowledge not only nothing that militates against belief in a personal God, but on the other hand abundant support for such a belief. His argument is that the whole trend of scientific thinking is in the direction of theism. He argues against mechanism, and for the reality of the human soul and of man's moral freedom, allowing also a place for mysticism. He clearly points out the prevalent error that science rests upon demonstrated facts and religion upon mere assumptions, and contends that science and religion both rest ultimately upon acts of faith. And so he finds a real place for prayer in human life. His contention that the idea of divine immanence is a discovery of scientific thought and that ancient Judaism and medieval Christianity knew only a transcendent God, makes it clear that the author has far less acquaintance with the Scriptures and with the creeds of Christendom than with modern science. He disregards the supernatural revelation upon which Christian faith rests, and overtaxes our credulity in his faith that science can lead men into the knowledge of God. But, nevertheless, it is highly gratifying to see this man of science, contending for spiritual realities and the validity of religious faith upon scientific premises.

HENRY WADE DUBOSE.

HOMILETICS.

"THE AMBASSADOR. *By J. E. Freeman.* The Macmillan Company, New York City. Price $2.00. In his foreword Bishop Freeman says: "These lectures lay no claim to originality. They are the results of observation and experience covering an active ministry of thirty-four years. In these words the author rightly estimates his Yale Lectures on Preaching for 1928. He deals less with preaching than with the pastoral relations of the minister. His book is full of much wholesome advice to young theological students, but they are things which pastors of a few years' standing have discovered for themselves by their experience, bitter or otherwise.

B. R. LACY, JR.

THE CHRIST OF THE BYWAYS. *By James E. Freeman, D. D.* Fleming H. Revell Company, New York. Pp. 191. $1.75. Here is a book of inspiration and helpfulness that every one will enjoy. It consists of fifty-two brief essays of three or four pages each based on some text of Scripture. The truth is so vividly presented that it will grip the attention of the reader and make its way into his heart and life. A book like this in the home cannot but prove a blessing.

JOHN C. SILER.

THE STEEP ASCENT. *By Robert Norwood.* Charles Scribner's Sons, New York City. Pp. 197. $1.50. This is a volume of noontide Lenten meditations delivered by Rev. Robert Norwood, rector of St. Bartholomew's Church in New York. They have to do with the development of Christian experience, through struggle, discipline and service, in the individual life. They are free from accents of dogma and ecclesiasticism, and ring true to the religion of the spirit. Jesus is "no myth" to the author, and "Christianity is the measure of a soul's personal, intimate experience with Jesus". The volume abounds in passages that are intensely practical, and is rich in suggestiveness and inspiration.

JAMES I. VANCE.

AWAKENING SERMONS. *By J. Wilbur Chapman, D. D. Edited by Edgar Whitaker Work, D. D.* Fleming H. Revell Company, New York. Pp. 186. $1.75. Dr. Chapman has been dead ten years, but he speaks in these sermons with the power and force of the living. These sermons are rightly called "awakening", for they are interesting, heart-searching, full of evangelistic fire and replete with illustration. It warms the heart to read these sermons from the great evangelist who has passed to his reward. Dr. Work deserves our gratitude for this volume.

JOHN C. SILER.

PRESENT PERILS IN RELIGION. *By Albert Edward Day.* The Abingdon Press, New York. Pp. 215. $1.25. Dr. Day is pastor of the Christ Methodist Episcopal Church of Pittsburg. This book contains a series of sermons which he states are "devoted to one central theme—the search for reality in religion and the present hindrances that lie in the path of discovery". He carries out this purpose by considering the value and the dangers of orthodoxy and heresy, of institutionalism and individualism, of intellectualism and emotionalism, of ideals and compromise and symbols; with a closing sermon on the "Lost Chord" of enthusiastic faith and devotion.

JOSEPH DUNGLINSON.

OLD AND NEW BOOKS AS LIFE TEACHERS. *By Edwin A. McAlpin.* Doubleday, Doran & Co., New York. Pp. 197. $2.00. The author gives

synopses of a considerable number of books—novels, essays, poems, etc.—and uses them as illustrations of various moral and spiritual truths. JOSEPH DUNGLINSON.

PASTORAL THEOLOGY.

MORALS FOR MINISTERS. *By R. E. X.* The Macmillan Company, New York City. Pp. 151. Price $1.50. IN CONFERENCE WITH THE BEST MINDS. *By Lorne Pierce.* Cokesbury Press, Nashville, Tenn. Pp. 272. R. E. X., whoever he is, understands human nature, with its mixed and treacherous motives. He knows our weaknesses and he searches them out with inescapable sentences—here is one of them: "Since ministers and other soloists are not allowed to praise their own work directly, they are sorely tempted to do so indirectly by depreciating the achievement of others." He is a liberal, and takes an unfair fling at Calvinism; but the book is a mirror in which one sees his faults and turns away with a desire to reform not only in conduct, but in heart.

Dr. Pierce is editor of the United Church Publishing House, Toronto, Canada, and has brought together in this book a number of his brief, helpful editorials on a wide range of subjects. They are fresh, stimulating, and arouse one's own mind to think. Valuable bibliographies at the end of each chapter invite the reader to carry this study further. The author has read broadly, knows the foibles and needs of his ministerial brethren, and writes with a keen yet kindly pen. The very titles of the chapters—there are thirty-one of them—are suggestive: "The Decay of Yelling," one wishes to put the soft pedals on his own vociferousness before he goes further; "Words, Words, Words", makes one wonder if there is anything but sound and fury to his preaching. W. TALIAFERRO THOMPSON.

UNTO THE LEAST. *By Eugene Thwing.* George H. Doran Company, New York City. Pp. 182. Price $1.35. While the score or more of chapters have a variety of headings, one theme runs through the book, and one purpose pulses in every line. The author loves men, poor men, beaten men, outcast men; and has lived and worked with them. Through vivid story and appealing phrase he would call the church to serve those who so often are unnoticed and unreached by organized Christianity. If you do not wish to be made ashamed of your carelessness and self-indulgence, let this book alone.

W. TALIAFERRO THOMPSON.

TREASURE TROVE FOR LITTLE PEOPLE. *By J. W. G. Ward.* George Doran Company, New York City. Pp. 208. Price $1.50. This is an

unusually good collection of some fifty stories for children. They are chosen from every realm, being taken from history, mythology, fairy tales, true experiences, etc. As a rule, the moral is well woven into the fabric of the story instead of being tacked on at the end.

W. TALIAFERRO THOMPSON.

NOT SLOTHFUL IN BUSINESS. *By Herbert A. Bosch.* Doubleday, Doran & Co., Inc., Garden City, N. Y. Pp. 208. $1.75. This is a book on the place of money in the Church and represents approach to stewardship from a new angle. The author stresses with unwonted emphasis the evangelization of life as necessary to the stewardship of life, and presents a definite plan for bringing a spiritual motive to bear on the Church's financial problem. He divides his book into two parts. 1. Reaching Men, The Church's Primary Responsibility. 2. Raising Money for the Church's Work. Corresponding to this twofold division, he proposes two distinct canvasses: 1. A canvass for people. This will include lapsed and inactive members as well as prospective members. Its purpose should be to impress both the "deadwood" in the Church and also the "unchurched" with the spiritual privileges of the Gospel and with the great need of their souls for Christ. In this visitation finances are to be rigidly excluded. 2. A canvass for funds and for participation in the activities of the Church —to attend the services, to become members of the group organizations, such as the Men-of-the-Church, the Women's Auxiliary, the Young People's Society; to establish the family altar; to read the Bible daily; to cultivate private devotions with intercessory prayer. The author gives examples of the good results that have followed from the adoption of the double canvass. The latter part of the book deals with the mechanics of church finance, as indicated by the chapter titles: Budgets and Per Capita, Church Night, Subscription Sunday, The Leaf from the Ledger, etc. Altogether, this book is a valuable addition to the literature of Church Stewardship. R. F. CAMPBELL.

ADVENTURES IN VISITATION EVANGELISM. *By A. Earl Kernahan, D. D.* F. H. Revell, New York. Pp. 125. $1.50. This is a sequel to "Visitation Evangelism", by the same author. The former book gave the methods and results of evangelism through personal visitation. This one illustrates the principles by concrete examples and practical suggestions. The author declares that the Church has left most of its resources unused, in failing to recognize and employ the potential power of the layman. But at last the Church has discovered the layman, and the layman has discovered himself, and a movement has

been started "that is to mean more for the evangelization of America and the world than any other movement in the last two centuries".

R. F. CAMPBELL.

SNOWDEN'S SUNDAY-SCHOOL LESSONS, 1929. *By James H. Snowden.* The Macmillan Company, New York. Pp. 397. $1.50. PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS, 1929. *By Amos R. Wells.* Pp. 384. $2.00. A DAILY DIGEST OF THE SUNDAY-SCHOOL LESSON, 1929 (for the vest pocket). *By Amos R. Wells.* Pp. 158. W. A. Wilde Company, Boston. These tried and tested volumes are again heartily recommended for students and teachers of the International Sunday-School Lessons. ERNEST TRICE THOMPSON.

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THE ONLY GROUND WHICH DOES NOT SHAKE BENEATH OUR FEET.

By Rev. Hugh Ross Mackintosh, D. Phil., D. D.,
Professor of Theology, New College, Edinburgh, Scotland.

[In March, 1928, Dr. Mackintosh delivered a series of eight lectures on the James Sprunt Foundation at the Seminary. It is expected that these lectures will appear in book form with the title, "The Christian Apprehension of God", some time within the next twelve months. The delay in publication is due to the fact that Dr. Mackintosh had promised to deliver his translation of Schleiermacher to T. and T. Clark within a specified time, before he accepted the Sprunt Lectureship.

Dr. Mackintosh's eighth and last lecture was on "The Divine Purpose", in which he spoke briefly on Election, i. e., the Divine Choosing. What he said about Election is found in the following article, to which the editor, not the author, has given the title, "The Only Ground Which Does Not Shake Beneath Our Feet", forming the title from one of Dr. Mackintosh's striking phrases. In so doing the editor believes he has not misrepresented Dr. Mackintosh's position.

Please bear in mind when reading these remarks on Calvinism and Election that they are part of a much longer and fuller discussion. We eagerly await the publication of these Sprunt Lectures by one of Scotland's great theologians and predict that the book will be a notable addition to present-day Christian literature.]

It is of cardinal importance, as I conceive, that our thoughts about election, i. e., the Divine choosing ("I have chosen you"), should be kept experimental from start to finish, and should not be allowed to wander off into the regions of shallow and unverifiable logic. I am much more desirous that the idea of

election should be kept Christian or Christlike than that it should be, in the more superficial sense, logical; for ordinary logic appears to me a very poor instrument with which to explore even the profoundest things in the relation of man to man, let alone the relationships of man to God. In other words, the true doctrine of election has properly no bearing on any one but a Christian. In the case of a non-Christian it is something we cannot apply; there it is for our minds, irrelevant; as irrelevant as British law to an American. If you find a man acting as a member of Congress, the presupposition of that is that he has been chosen by some constituency, and equally, if you find a man in the Kingdom of God, it follows that he owes his place there to the choosing will of God. Faith cannot look up to God and see Him as the only begetter of personal religion in the soul, without going on to say that the character of God in which salvation takes its rise—in other words, His redeeming love—is not something that began when we began to be conscious of it. It is not of temporal origin at all; it is eternal. It is not accidental or wavering in the execution of its purpose; it is something that has been moving and will move steadily and majestically to its goal. From the base of present experience, that is, faith instinctively looks back, and sees the ultimate fount of all—of calling, of forgiveness, of sanctification—in the Father's unbeginning love. God chose us in a love that is as old as He Himself, and that choice He fulfilled in time by drawing us to Him in faith. The doctrine of election, accordingly, is our furthest look back, from our present standpoint, into the eternal infinitude of the Father's grace. But there is nothing in all this which justifies us in lifting away the idea of election from its proper reference to the case of a believing man, and applying it, in the negative sense of reprobation, to the unbeliever. From the very nature of things, there can be no *experimental* reason for holding to eternal Divine reprobation, and doctrines which have no roots at all in Christian experience ought not to be in our creed. My conviction that God's eternal love has blessed me is not a ground on which I can base a conviction that He from the first rejected someone else.

This insistence exclusively on the positive side of election is now and then represented as merely a modern sentimentalism; but it is not so. Exactly the same distribution of emphasis will be found in the Scots Confession of 1560 and in the 39 Articles of the Church of England: and when you find Scotland and England agreeing upon a point, you may be sure that a good case can be made out for it! Moreover, it is not without significance that in the Old Testament, while popular religion argued that the election of Israel meant the rejection of other nations, the prophets denied this and refused to hear anything of what seemed merely a logical inference from their own conviction that Israel was the chosen people of Jehovah.

Calvinism, however, with reprobation left out, is a wholesome and indeed a deeply evangelical doctrine. As believers, we cannot but hold that men are chosen by God for life and service. The basis of all Christian faith—the bed-rock into which the pillars of life go down—is the assurance of God's unbeginning and unchanging love. As it has been put: "Every Christian knows that it is God who saves, and that when He saves it is not by accident, or to reward human merit, but in virtue of His being what He is—a God who is eternally and unchangeably Redeemer." The grace that meets us in Jesus is older than the world, and will never cease to bless us; on any other terms, it would not be the love of God. Wherever religious life is quickened, and the consciousness of grace becomes imperiously urgent, there the conviction of God's choosing love has leapt to the forefront of the mind and swallowed up every other thought. At such a time the soul has eyes only for what God has done; He is the Doer, and we receivers only.

When we look at it in this light, we can see why the doctrine of election was felt to be laden with consolatory and heartening power. It was because the God of omnipotent love whom we apprehend in Christ was put at the centre of things, and every hope for the future placed upon Him. Think of people who are troubled—not about the love of God, of which they have abundant assurance in Christ—but about themselves, their frailty, their infirmity of purpose, their waywardness and folly. What is going to help them? What is going to remove

doubts about their own future career as Christian people—the future supply of their power to help others? There is nothing will do it, the preacher finds, except the glorious fact that we have an omnipotent Ally, Who will see us through and make us more than conquerors. When we look behind us, the tokens of His faithfulness are everywhere; and when we look forward, it is with the certainty that nothing by which we may be confronted can wreck God's redeeming plan. That is the true doctrine of election at work; and when we consider it so, it is simply the core of Christian faith in God. The perseverance of the saints, viewed thus, is seen to be in fact the perseverance of God Himself.

Hence the inflexible courage derived from this belief, in many ages, by the brave saints of God. Calvinism at its best was a Divine preparation for an age of persecution. It put iron into men's blood, when dark days were shortly to come upon them. In troublous times, when the hearts of many were to fail for fear, the saints were upheld by the knowledge that for each individual soul, on whom the Divine hand has been laid, there is a vocation as real as if he were alone upon the planet. The conviction that God had chosen them to do His will, and that nothing could separate them from Him, enabled these tried men and women to endure. Nothing can go beyond such a faith, and in times of need it is the only ground which we feel does not shake beneath our feet. We have only to think of Knox, Cromwell, Milton and Bunyan to realize how a living faith in God's sovereign purpose has produced moral heroism of the noblest type. These were men, as Froude has said in a striking passage, these were men "able in some way to sound the keynote to which every brave and faithful heart in Europe instinctively vibrated. . . . Their burden grew lighter as they considered that God had so determined that they must bear it. They were crushed down, but they rose again. They abhorred as no body of men ever more abhorred all conscious mendacity, all impurity, all moral wrong of every kind so far as they could recognize it. Whatever exists," he adds, "at this moment in England or Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by the Calvinists into the people's hearts."

But let us not forget to stress one cardinal point. Election, the method of God in realizing His sovereign will, is for a purpose. Its meaning concerns the individual life, but it does not terminate there. It is personal, but also it is more than personal. Election is for the ends of the Kingdom of God, or, if we prefer the word, it is for service.

If this great truth be forgotten or slurred over, the result, as any one can see, is to stamp the whole conception as incurably selfish. It then becomes nothing more than a comfortable sense of personal safety in which the soul wraps itself round with complacent sloth. We have only to read the Old Testament and the delusion is shattered. There Israel is chosen, elected, set apart, but not for her own sake. When she came to believe that God had selected her for her virtues and could not do without her, the Exile shattered her to fragments. Yet all along the prophets had proclaimed that the Divine choice was for great ends, and, as time passed on, it became ever clearer what these ends were. If there was election, or exclusive dealing with one people, that meant that Israel was being trained to be a missionary to the world. "Election was simply a method of procedure adopted by God in His wisdom, by which He designed to fit the few for blessing the many, one for blessing all." Our Lord announced the same principle in His training of the Twelve: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit." And to St. Paul, at the crisis of his life, the words were spoken: "The God of our fathers hath chosen thee, that thou shouldest know His will; for thou shalt be His witness unto all men." Here we have a greatly needed corrective of much popular misconception. It puts a new meaning in the doctrine. The choice of God does not separate men to selfish privilege: it calls them to a wider ministry. That larger horizon must never be allowed to slip out of sight.

The extreme forms of Calvinism were not at fault, then, in laying undue stress on the sovereignty of God. To believe that the world is under no control, that there are events in the future which God does not know and cannot overrule, is to cut the very roots of faith. It reduces life to anarchy, and, if taken seriously, would gravely alter the relations of the Chris-

tian to God. All Christians, when they realize the interests at stake, must hold the Divine sovereignty; they cannot do otherwise, without ceasing to take a fundamentally religious view of life. No: the fault of hyper-Calvinism did not lie there; it lay in its conception of the God who is sovereign. As a product of the age of Absolute Monarchy, it made sheer power to predominate in His nature over Holy Love. But it is full in view of Christ, and inspired by His gospel, that we must state what the believing apprehension of God means. When we take our stand there, we have the right and duty to declare that "salvation begins with God, and begins in eternity, and in the realization of its designs there can be no breakdown". That is not a conviction we should hide; let us tell it out, rather, as one vital element in the foundation of Christian security and joy.

CALLED OF GOD TO KNOW, TO SEE, AND TO HEAR.

"The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth."—Acts 22:14.

By Rev. Donald W. Richardson, D. D.,
Professor of Christian Missions, Union Theological Seminary, Richmond, Va.

[One of the most precious periods of the daily Seminary schedule is the brief service where students and faculty assemble for morning worship in Watts Chapel. The following article is made up of four Chapel talks, reproduced as nearly as possible just as spoken.—Editor.]

I. "The God of Our Fathers Hath Chosen Thee."

As we read the meager record which we have of Paul's life before his conversion it is impossible to escape the conviction that he had a great passion for God. He "persecuted the Church of God and wasted it . . . being exceedingly zealous

of the traditions of the fathers". His harrying of the Christian Church, however, was not due to any frenzied and fanatical hatred of his fellowmen. It was born of his zeal and devotion to God. But God had a better way for him; and so in our text we find him in the city of Damascus and in the company of Ananias.

When Paul entered the city of Damascus it was in a manner and a spirit far different from that with which he started out from Jerusalem. He had seen Christ in the way, but his vision was not yet clarified; and he must have thought that he was now entering upon a course which would lead away from the God of his fathers. But Ananias too was a Jew, and through the mouth of this converted Jew the Spirit of God was revealing to Paul the fact that in yielding to the call to follow Christ he was not turning his back upon the great spiritual heritage of his fathers. He *was* turning his back upon his own pride and self-sufficiency; and upon the incompleteness of his apprehension of God. He *seemed* to be turning his back upon God; but as a matter of fact he was simply setting his face towards God. God was pointing his life in a new direction; and putting him in line with a great succession. "The God of our *fathers* hath chosen thee." 'The God of Abraham, and Isaac, and of Jacob hath appointed thee. The God of the psalmists and of the prophets, and of all the great leaders and spiritual guides of our fathers, hath called thee and commissioned thee.' Paul was put in the line of succession with all the chosen men of God who had gone before. He was not at the beginning of things. He was taking up what others had laid down; and he was to carry on to completion tasks which others had begun. It was an humbling and at the same time an uplifting revelation which Ananias made. And Paul went away from that meeting more firmly fixed in his faith and rest in God than he had ever been before.

And so Paul began his ministry with the bold consciousness that he had been called of God. He could preface every sermon that he preached, and every letter that he wrote, and every conversation to the souls of men with the statement of all the great prophets of the past—"The Word of the Lord came unto

me, saying." This consciousness of God and of God's commission was the dominant and decisive thing in the ministry of Paul. He saw God, he realized God, he hid himself in God as in a strong fortification of rocks; in God he lived and moved and had his being. God was the philosophy of his history and the power of his life. His mission and his message were based upon the high and holy will of the Almighty and Eternal God. And so he was steadfast and true in all of the shock and upheaval of the years that lay ahead.

1. This consciousness of God and of God's call was the secret of Paul's *courage*. He was a man of supreme courage, and yet his courage was tempered by a spirit of gentleness and of sympathetic consideration for others. He was not bold and belligerent and aggressive and rudely inconsiderate of others. He did not insist upon the recognition of his personal rights and prerogatives. He never went around with a chip on his shoulder. He wasn't always looking for a fight. Some people think of Paul as domineering. The idea that he was ever domineering is a surmise on the part of persons who do not like him. He was firm and unafraid in proclaiming the truth and in defending the faith once for all delivered unto the saints, but he was never rude and noisy and unkind.

One of the most courageous ministers I have ever known was at the same time one of the most timid and diffident and retiring men I have ever seen. He graduated from this seminary about half a century ago; and for nearly fifty years has been a missionary in China. He was one of our Church's pioneers in that land and opened up a number of our interior stations. A great part of his ministry was under difficulties and amid dangers which were more prevalent then when the missionary's life was not the easeful thing which it is today. He was often away from home and the sight of friendly faces for long stretches of time. He was robbed and beaten and in prison. He never talked about his experiences, but, knowing something of them, I said to him once: "In your pioneering days weren't you often lonely and afraid?" "No," he replied, "I had the consciousness of an unseen Presence and of a protecting Power." And I knew from my own association with him that he was

never afraid under any circumstances to declare the whole counsel of the word of God. He reminded me much of the picture which I have of Paul. He was courageous and he was kind.

2. This consciousness of God and of God's call was the secret of Paul's *depth*. Depth is not just the word I want, for it is a term of only one dimension. And yet there was nothing shallow about his own spiritual experience. His devotion to the will of Christ was never a superficial thing. His religion was not a thing simply for dress parade, touching life on its surface, without any reality in it, without any depth of faith or feeling behind it. There is a passage in the Old Testament which says that the river Jordan overfloweth all his banks at the time of harvest. It was always harvest time in the ministry of Paul. The water of the river of God's grace was flowing so deep in his own soul that it was never exhausted.

He never had to hunt for themes to preach about; and he always preached the great themes, the compelling themes, that commanded men's attention and gripped their hearts. His themes reach up to God, and down to man, and out into all eternity. He did not regard himself as a popular entertainer, but as a spokesman of the living God. He did not preach simply to amuse and help people pass away the time. He never strove to make his services beautifully aesthetic with "stately liturgies, and gorgeous vestments, and exquisite music". He did not try to make his sermons what a Y. M. C. A. program describes as "brief, breezy and brotherly". His preaching didn't center around the passing political events, and changing social theories, and conflicting views of men. He dealt with eternal issues, the deep things of God and the soul and sin, and redemption and heaven and hell.

I read some time ago about a minister calling on a sick man. He talked with him for half an hour about all the current lighter topics, and as he rose to go he said to the man upon the bed, "Is there anything that you would like to have"? The sick man turned a wistful face to him and replied, "I should like to have forgiveness for my sins". A shallow religion has no value when the light of eternity begins to break

upon the soul. The minister's mind should dwell much among the deep things of life. He should not forget the soul of man, and its tremendous interest in God and in the eternal world. "Deep calleth unto deep," says the psalmist. There must be depth in us to respond to the depth of the love and the power of God and to the depth of human need. The minister whose ordinary intellectual food is the novel and the newspaper, and whose mental and spiritual stimulus comes from the popular periodical and the lighter literature of the day, will have no message when the crisis comes and the deeps of life are broken up.

One of the great perils of the minister's life is the peril of shallowness. Deep plowing brings rich soil to the surface. "Rootage is the condition of fruitage" in the garden and in the field, and in the soul of man as well. A good antidote for much of the frothy religious literature of today is to go back to the writings of a man like Calvin and get the *depth* and the richness of his exposition of the meaning of the Word of God.

3. This consciousness of God and of God's call was the secret of Paul's *humility*. We do not usually think of Paul as humble, and yet if we read his letters thoughtfully we will find that there was a wonderful humility in the heart of the man. He was not spineless. He did not have the nature of a worm which makes a man crawl and slime his way in the dust without any conscious effort. By nature he was proud and imperious; and the meek and lowly heart in him was an achievement wrought by the grace of God.

Paul had a high estimate of himself and of his mission, because he knew that it was a holy, God-given mission But he knew that he was a mere man; he was keenly conscious of his limitations; and he wanted his fellow-Christians to pray for him. He realized that he had something more to learn. "I know in part", he said, "We see through a glass darkly", "but some day I shall understand". That is the confession of an humble mind. After he had been a minister for thirty years he wrote to the church in Philippi that his supreme desire was that he might know Christ. He knew a great deal more about Christ and he knew him a great deal more intimately and fully

than any one of us does; but he was conscious of the fact that there were depths in the Divine nature which he had not fathomed as yet, that there were great stretches of territory over in Emmanuel's land which feet had never yet begun to tread upon. He was humbly following on to know the Lord.

Paul not only realized the limitations of his knowledge, but he was also conscious of the fact that everything which he had was the gift of God. Grace was a gift, power was a gift, faith was a gift, hope was a gift, love was a gift. All of the things that we need most for the effectiveness and the fruitfulness of our ministry are the gifts of God. Light and love, and peace and power, and the hope of glory—every one of them was God's gift to him, and every one of them was unmerited. That is why the word "grace" was ever on the lips of Paul. Grace was undeserved mercy and the music of the word was sweet to him. When he thought of the past, of his ignorance and persecution of the Church, and sin, and of God's redeeming mercy in Christ, he was humbled into the very dust. He called himself the chief of sinners. A great consciousness of his own unworthiness swept over his soul whenever he thought of the greatness and glory of the work which God had called him to do. When he thought of the mercy of God and the grace of God, his "richest gain he counted loss, and poured contempt on all his pride".

The humility of the great heart of Paul did not express itself only in his prayers and in his public utterances. It was a part of his life, and showed itself in the company which he kept. Paul was a man with a wonderful intellectual endowment, and with all of the intellectual culture which his age afforded. But his ministry was spent largely among a people who "never went to school", among the workers of the world; and his own hands were hardened with toil. Even in cultured Corinth his friends and associates were mostly among the humble folk, "Not many wise, not many mighty, not many noble". The church there was composed chiefly of people whom the world looked upon as of little account. Professor Ramsay says that a number of the names of those Corinthian Christians were those of former slaves who had been set free or redeemed.

And what was true of Corinth was doubtless true of the other churches.

Paul was humble in the way in which Jesus was humble. He had been called of God, and he did not stand on his dignity when an humble place was to be filled or a bit of humble work was to be done. He was gentle and lowly in heart, and therefore he did not disdain the name of servant. That was the title which he frequently applied to himself. I suppose that if I had been in Paul's place, with all of his prominence and power, I would have spoken of myself as "Saint Paul". But he always wrote "Paul the Servant"; and the Greek word which he used was the word for a bond servant, who had been bought and paid for, and whose master he was legally bound to obey. Under the Lordship of Christ Paul had learned to bow his knees:

"Jesus paid it all;
All to Him I owe."

"The God of our fathers hath chosen thee." That thought kept alive in the great heart of Paul the feeling of lowliness and of humility. I said a bit ago that Paul was not beginning things. He was carrying on the word and the work of God which others had begun. That word of Ananias put him in the line of succession, a line which reached back through all the centuries and down through all the ages. If Paul were ever tempted to think of himself as a great saint or a great preacher, he would recall the words of Ananias, "The God of our *fathers*". That word would remind him of his true apostolic succession. His mind would go back to Moses, the great lawgiver and leader; and David, the sweet singer of Israel. He would think of Isaiah, who centuries before had heard the call of God and had said, "Here am I; send me". He would think of Jeremiah, whose very name meant "appointed by God", and of all the others in the long time of Divine appointment who had come with messages of God to their ages. He would think also of Christ, for He, too, was in the line of succession; and at the thought of Christ, Paul's righteousness would seem like filthy rags, his proud head would fall upon his sobbing

breast; and out of the depth of his broken heart, like Isaiah of old, he would say: "Woe is me, for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

II. "The God of Our Fathers Has Chosen Thee to *Know* His Will".

Paul was chosen to know God's will. Of course he was chosen to be saved; he never had any doubt about that. "I know," he said, "whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him." But the saving process of God's Grace was not to terminate upon self. Salvation which ends with self is a disappointment and defeat of God's grace in Christ.

> "That man can last, but never lives,
> Who much receives, but nothing gives;
> Whom none can love, whom none can thank,
> Creation's blot, creation's blank."

Paul was called to do something. His call was not intended to issue in an ecstatic state of contemplation. He did not feel that he was called to sit and sing his way into everlasting bliss. He realized this, and one of the first words which he said to Christ was, "Lord, what will Thou have me to do"? I suspect that Paul was inclined in the first glad moments of his conversion to put too much emphasis on the "doing". He was active and energetic and impatient of restraint. He doubtless wanted to get right up off the road and go to doing something.

That is an insidious temptation in the present age. We are rather inclined to put too much emphasis on the activities of the Christian life and too little upon the cultivation of the inner depths of the soul. I remember when I first read "Beside the Bonnie Briar Bush" a good many years ago, how I was fascinated with the beauty of the Christian character there portrayed in the man who had little definite intellectual convictions. I read other writings of different type which were seek-

ing to popularize a system of thought which was not so prevalent then as it is now. For a time it seemed to me that after all it made very little difference what a man knows and believes. Later I came to realize that Christian character and conduct do not spring full born from the empty air, but that they are built upon a solid foundation of facts and of faith. A recent writer in the "British Weekly", speaking of the present popular impatience of credal statements, says, "Much of this talk about dogma is cheap, thoughtless, and not seldom insincere". What it amounts to is this: let us have your Christ, but don't say anything definite about Him; bid the world to follow Him, but don't bother us about His credentials; let the Church do good, but don't trouble us about the reasons for her activities. People want the Church to stand for something, but not to stand on anything, which of course means that all her castles will be castles in the air. They want the Church to speak out against a thousand brazen evils, but not to speak assertively. The minister who does not know where he stands becomes a puppet of passing opinion. The world is dogmatic about everything else, but doesn't want us to be dogmatic about religion. If there is one subject on which a minister may be utterly dogmatic, it is the subject of God and religion. In God He is dealing with the ultimate reality, with the unchanging. You can't be dogmatic about the rainfall in Richmond tomorrow, but you can be dogmatic about the tides at Virginia Beach. You can't say anything very definite about the shifting sands; but you can say a great deal that is definite and positive about the everlasting hills.

God had something for Paul to do, but Ananias says to him, "You must first know and see and hear". In the New Testament we have the story of a certain lawyer who came to Jesus and said, "Master, what shall I do to inherit eternal life"? and Jesus said unto him, "What is written in the law, how readest thou"? There are a few things which you must know before you can do. Knowledge of the will of God comes before the doing of that will. In the third chapter of Mark we are told that Jesus went up into a mountain and called unto Him whom He would. When they had come He ordained

twelve that they should *be with Him.* He was going to send them forth to preach and to have power to heal sickness and to cast out demons. He had something very definite for them to do. But first they must be with Him and learn His will and His way. Association precedes communication. In the Gospel of Matthew we are told that when Jesus saw the multitudes He was moved with compassion, and He said to His disciples, "Pray". We would naturally expect that in view of the unsaved multitudes about them His first words would have been, "Go and gather the harvest". That command comes later. First they must learn from Christ and from communion with God the proper method of gathering the harvest. There are a great many earnest Christians in the world today who are working sincerely for the gathering of the harvest, but by their bungling methods they are destroying the harvest. Unless they could learn better ways, diviner methods, of gathering the harvest, the best service which they could render to the Kingdom would be to sit still and do nothing. Prayer, communion with God, teaches us the way to gather the harvest.

The God of our Fathers has chosen thee to *know.* It doesn't seem possible that Paul needed to know anything more before he began the work of the Christian ministry. I said yesterday that he was a man with a wonderful intellect and a rare intellectual equipment. He was learned in the sacred literature of his own race, but he grew up in a Greek intellectual environment and was no stranger to the rich treasures of Greek literature. He could quote to good purpose from the philosopher and the poet of Greece. In the College at Jerusalem he became versed in all the mystic meaning of the Law, the Prophets and the Writings. Under the tutelage of Gamaliel he lost none of his early piety, and he left this "House of Interpretation" with a disciplined and well-furnished mind. Paul was not only a Jewish scholar and a Greek cosmopolitan, he was also a Roman gentleman, possessing the inherited distinction of Roman citizenship. Oriental mythology and mysticism had already gained a foothold in Tarsus, and of these the inquisitive mind of the young student would not have remained ignorant. Paul needed all that he knew.

The preacher today needs to know all of the history and philosophy, theology, science, art, literature and law and everything else that he can possibly learn, but that is not enough. Paul was possessed not only of a marvelous intellectual equipment. He also had a will of his own, and before he went out to preach his first sermon or write his first letter or hold his first conversation on the souls of men he needed to know God's will. He needed to learn to say with Tennyson:

"Our wills are ours, we know not how,
Our wills are ours to make them thine."

There are many pathetic failures in the Christian ministry because men are following their own wills rather than the will of God. If God has called me, then He has a purpose for my life, a place for me to fill and a work for me to do. God, who made every leaf in the forest different, who made every grain of sand upon the seashore different, the great rich God who made every human face in the universe different, did not run out of plans for the different lives which He made. The first thing, the supreme thing, is for me to know God's will in order that I may fall into line with the divine plan. The people to whom we preach are not deeply concerned in knowing our wills. They are, however, vitally and intimately concerned in knowing the will of God. The first thing that the incipient minister of the Gospel needs to do is to go with Christ into the Garden of Gethsemane and learn to say, "Thy will be done".

III. The God of Our Fathers Has Chosen Thee to *See* the Righteous One.

The Righteous One means Christ, and a minister must begin with the vision of Christ. I said yesterday that the minister must know the will of God. Christ is the manifestation of the will of God. He came into the world to reveal the heart of God, and the mind of God, and the will of God. The one who has seen Christ has seen God. What Christ was locally in the days of His flesh, God is universally and eternally. We need to know what Christ did and what He said. His activities and His speech were the revelation of the will

of God: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."

The will of God is the most delightful thing in the world to think about. It is a thing which we love to talk about. Christ does not seem to have talked to His disciples very much about the wonder of the will of God; but He did God's will. "The words that I speak unto you, I speak not of myself, the Father that dwelleth in me, He doeth the works." And so in the words and in the works of Christ we have the revelation of the will of God.

We need to know what Christ said and did. We need to know the whole of His personal history in the days of His flesh. We need to know the history and geography of the land where He lived and wrought and taught and died and rose again. It must be a wonderful thing to go to Palestine and become familiar with the physical environment of the earthly life of Jesus; to visit and to meditate in holy mood in the very places where He Himself walked and talked among the humblest and lowliest and lost of the age. But it is not necessary to cross the ocean to see Christ. We can so habituate ourselves to the consciousness of His living presence that He will become the greatest single reality our lives have ever known.

"Speak to Him, thou, for He hears,
And spirit with spirit can meet;
Nearer is He than breathing,
Closer than hands and feet."

We know nothing of the personal appearance of Jesus. Not even His beloved disciple and bosom friend has given us the slightest hint of His countenance and stature or voice. We cling to the Christ in spirit and in glory rather than in the flesh. And though the form of His countenance be unknown to us, yet is He loved above all human beings:

"I see Thee not, I hear Thee not,
Yet Thou art oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee."

1. When we see Christ we get a new start in life, or rather we get the right start. The first thing that happened to Paul in the beginning of his new life was his vision of Christ. He tells us this himself. He says, "I *saw* in the way". Paul's eyes were opened and he began to see Christ, and he went on seeing him until the very end of his days. It is a very wonderful thing when our eyes are opened and we begin to see Christ in the way in which Paul saw him. To him the whole of the wondrous meaning of the Christian religion was summed up in the word "Christ".

There was once a man who was so wicked in his youth that he was spoken of as the African blasphemer. He had a praying mother who commended him to God and died when he was seven years of age. When he was eleven years old he ran away from home and sailed the seven seas over, morally as well as physically. Later he was in Africa and for a time had a part in the African slave trade. He finally sank so low that he himself was sold to an African negress, who treated him with the greatest contempt and cruelty. When the Holy Spirit began to show him himself he put his hands together and prayed, "God of my mother, be merciful to me". It was after the vision of Christ broke upon his soul that he wrote those wonderful words:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object met my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me
As near His cross I stood."

That was the turning point in John Newton's life. He became a minister of the gospel and the companion of William Cowper and assisted in the writing of the Olney Hymns. When he had entered the ministry he wrote a text from the Old Tes-

tament and placed it just above his study mantle shelf that it might be always before his eyes. That text read, "Thou shalt remember that thou wast a bondsman in the land of Egypt and the Lord thy God redeemed thee". When he was an old man and his physical and mental powers were almost gone he met a friend on the street and in the course of the conversation said to him, "My memory is almost gone, but I can remember two things: that I am a great sinner and that Christ is a great Saviour".

You remember the story which Bunyan tells of the man who fled from the city of destruction with the cry of "Life, eternal life", on his lips. Though he got into the slough of despond, he came out safe on the far side. As he wandered around in the wilderness he met a man named Evangelist and told him of the heavy burden which he was bearing upon his back and how he had read in the Book of God of the judgment that was coming. Evangelist said, "I think that I can help you. Pass through that wicket gate and up the narrow way. You will see three crosses on the brow of the hill. Fix your eyes on the figure on the central cross and go ahead." Off the men trudged and as he fixed his eyes on the central cross he felt the burden begin to loosen on his back. Turning half way round to see what it meant, he saw it fall away and drop out of sight into a great abyss; and he gave three leaps for joy: the burden was gone. That is how we get life still:

> "There is life for a look at the Crucified One,
> There is life at this moment for thee."

2. When we see Christ we have a new standard of comparison. One of the mistakes which we are frequently tempted to make in forming an estimate of the quality of our manhood and our ministry is that we compare ourselves with some other man rather than with the perfect pattern which has been revealed to us in Christ. In comparison with the greedy and the grasping we are generous; alongside the vicious we are virtuous. If we compare ourselves with some other people whom we have known, or of whom we have heard, we are splendid

people, veritable paragons of goodness and excellence. But what becomes of all of our boasted superiority and splendor when we look into the face of the spotless, stainless, sinless and blameless Christ? If you want to judge of the quality of a piece of music, you do not compare it with the jingle tunes of some of our modern hymns, but with one of the sublime symphonies of Beethoven. If you want to know whether or not you can play a violin, you do not compare yourself with a common, strolling, street fiddler, but with one of the great master violinists of the world. Everything depends upon our standard of comparison. Phillips Brooks, in his "Lectures on Preaching", says, "The world has not heard its best preaching yet". If, however, you are ever tempted to feel that you can go out and show the world what the best preaching is, do not compare yourself with me or with some other man who speaks with poor, lisping, stammering tongue. Compare yourself with him of whom it was said, "Never man spake like this man". When the people heard Him they "wondered at the gracious words which proceeded out of His mouth", and "they were astonished at His doctrine, for His word was with power".

3. When we see Christ we have a new source of power. There are men today, as in Paul's day, who require a sign and seek after wisdom. But we preach Christ crucified, "unto them which are called, Christ the power of God and the wisdom of God". In the year 1623 in England things were moving towards "wild tumult and red revolution". The whole of England was rushing on ruin and needed a strong, good man to save it. Everybody knew the need, but nobody knew where the man was to be found. In a certain part of England there was a young farmer, and as he followed his plow handles one day the conviction was borne in upon him that he was the man to meet the need. He was lacking, however, in courage and in confidence. That night Oliver Cromwell, sitting by the fireside with his young wife opposite him, and the little child in the crib between them, took down his Bible and began to read. He turned to the closing chapter of the Epistle to the Philippians and read there the marvelous record of what Paul had become and had achieved by the grace of God. "It is true, Paul," he said,

"that you have learned this and attained to this measure of grace, but what shall I do? It is a hard, hard lesson for me to take out of it; indeed, I find it so." But he read on and made the most marvelous discovery of his life. "I came," he says, "to the thirteenth verse, where Paul says, 'I can do all things through Christ which strengtheneth me'. Then faith began to work and my heart began to find comfort and courage; and I said to myself, 'He that was Paul's Christ is my Christ too'! And so I drew water out of the wells of salvation." And so the "clodhopper became a king", but it was his vision of Christ that did it. In his "French Revolution" Carlyle says that a king is an able man, a strong man, a man who can. "I can," said Paul; and "I can", said Oliver Cromwell: "I *can* do all things through Christ which strengtheneth me."

Those of you who have read Dan Crawford's "Thinking Black" were doubtless amazed, as I was, at the marvelous achievements of this man who lived so many years among the people of the Dark Continent. After his death the secret of the success of Dan Crawford's marvelous career was found in the following lines written upon the flyleaf of his New Testament:

"I cannot do it alone,
The waves roll fast and high;
The fogs close chill around,
The light goes out in the sky,
But I know that we two shall win
In the end—Jesus and I."

IV. "The God of Our Fathers Has Chosen Thee to *Hear* a Voice from His Mouth."

Here again the reference is to Christ and the minister is called to hear the voice that comes from the lips of Christ. Paul began to see, and then he began to listen. "I heard a voice speaking unto me and saying, 'Arise, and stand upon thy feet'." You remember Milton's conception of how the angel came down seeking in the garden of Eden for the serpent which had beguiled our first parents. With a wand in his hand he goes poking here and there, seeking for Satan and finding him

not. Presently he stands before Eve and with his wand reaches out and touches her ear, and the Unclean One leaps out. When the Devil wished to entice our first parents and win them away from the will of God, he first got their eyes to see and then their ears to hear. Grace touched the eyes of Paul and he saw, and then grace touched his ears and he began to hear. Others heard the voice also, but they saw no man and they did not understand the meaning of the words. To them it was only a noise.

The world is full of voices. Just recently there was an interesting editorial in the New York Times in which the writer advanced the opinion that the frayed and sensitive nerves of the American people are due not so much to the rapidity of the pace at which we live, but rather to the multitudinous sounds which surround us and which are forever beating upon our sensitive nerves. He mentions the fact that Thomas Edison has more than once refused to be treated for his deafness, because he is unwilling that the inner sanctuary of his life should be invaded by the discordant voices of the world around him. All sorts of voices come to us from every side, voices of friends and of strangers, voices of those whom we love and of those whose interests are alien to us. Some of them have the sound of music, others are only discords. In the confusing multiplicity of sounds it is sometimes difficult for us to differentiate the different tones and distinguish the different voices.

I have a friend who was formerly a professor of mathematics in one of our southern colleges. A few years ago he became afflicted with a peculiar malady which necessitated his retirement from work. He became tone deaf. Just as there are people who are color blind and cannot distinguish the different colors of the prismatic lens, so this man is tone deaf. Sitting in a room with only one other person and talking face to face undisturbed by the entrance of any extraneous sound he can hear with perfect ease. In a class room, however, or in a crowd where different voices and different tones pour in upon the ear, it is impossible for him to distinguish them; and so it became necessary for him to resign his position and to give up his profession. Sometimes there are men who are tone deaf

in the spiritual world and who never hear the voice of Christ. At the close of a meeting in which the speaker had been talking about Christ's call to humanity, a man came up to him and said, "I don't know what you have been talking about; Christ has never called me". He went on to say that he had often wished that he had seen Christ and that he could hear the voice of Christ; "but," he said, "I must be tone deaf in the realm of spiritual voices, for Christ has never spoken to me". And yet Christ calls every man, every woman, and every child. He stands before us today as he stood before the disciples and the multitude by the Galilean sea and speaks to us. In the Book of Revelation we are told that his voice is as the voice of many waters. It is the perfect harmony of different tones. Those many waters come down from the hills of the dim and distant past in different streams, but in Christ they converge and come together; in Christ they mingle and merge, and in Christ can be heard the perfect harmony of all God's melodies from the past. Ears that have been tuned by grace will catch each separate note in the voice of Christ and will find that he has something to say in every realm of life. He speaks in the realm of science and philosophy and of art and of religion and of literature and of letters, "speaks to each separately, and yet to each in its relation to all the rest".

1. There is life in the voice of Christ. "The words that I speak unto you, they are spirit and they are life." We are told that when this word was spoken many of the followers of Christ went back and walked no more with him and He turned to His own disciples and said unto them, "Will ye also go away"? Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." In the next chapter of the Book of John we read that on the last day, the great day of the feast, Jesus stood and cried—and there is urgency in the voice of Christ—saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his inner life shall flow rivers of living water." Jesus contemplates himself as a fountain of life, fed from the everlasting hills of the Divine nature, at which man may stoop and drink and live. "Verily, I say unto

you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." He that has heard the voice of Christ shall never die, he shall pass through a gentle sleep and wake with the Lord in the morning; and on the other side of the river of death, if any one were to ask him what death is like, he would reply, "I don't know, I never saw death. I fell asleep and I awoke in the glory of God's morning light." Just before John Knox died he said to his wife, "Go read me where I cast my first anchor". She did not need to be told where that was, and so she began to read the seventeenth chapter of the Gospel according to John. When she came to the words, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent", the dying man almost raised himself from the bed as the music of the words fell from her lips: "This is life eternal. It was there," he cried, "that I cast my first anchor." The voice of Jesus is the voice of life which opens the kingdom of grace and flings wide the gates of eternal glory.

2. There is music in the voice of Jesus:

> How sweet the *voice* of Jesus sounds,
> In the believer's ear,
> It soothes his sorrows, heals his wounds,
> And drives away his fear.

Not long ago I went to call upon a woman who for years has been an invalid. When I first knew her she was in the prime of young womanhood, with the promise of "all that beauty, all that wealth ere gave', but for more than a decade she has been confined to her bed, unable to minister to her own needs; but her mental faculties and the gift of speech and power of sight are unimpaired. After I had been in her room for a little while she said to me, "Why did you come?" "I came," I replied, "that I might sit for a while in the shadow of your room and gain new inspiration and courage for the year that lies ahead." "Well, read to me," she said. Together we began to repeat some verses from the fourteenth chapter of

John, but after a bit she ceased speaking and lay with closed eyes. When I came to the words, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid;" she opened her eyes and said, "I am not troubled, neither am I afraid. As I lay here with closed eyes, I could hear the voice of Jesus saying:

'Hush, My babe, lie still and slumber,
Angel hands shall guard thy bed.' "

You may think that it sounded like sacrilege, but if you had been there and had seen the holy light upon the face of the woman, you would have known that it was not sacrilege, but that she was moving among the sublime simplicities of the everlasting Gospel.

"And He walks with me and He talks with me,
And He tells me I am His own,
And the joy we share as we tarry there,
None other has ever known."

I am sorry for the one who has never heard the music in the voice of Christ. For in that voice are blended all the harmonies of the heart of God.

"He speaks and the sound of His voice,
Is so sweet that the birds hush their singing,
And the melody that He gives to me,
Within my heart is ringing."

THE MIRACLES OF JESUS.

By Rev. H. B. Searight, D. D.,
Pastor First Presbyterian Church, Washington, N. C.

This is one of the most stimulating and enheartening books* we have read in a long time. It may prove epochal, as marking the passing of Modernism, and a reversion to the New Testament Faith in the supernatural.

The title is not very revealing. Of course Principal Cairns is not inculcating a faith that rebels against the Divine order; but rather demands a faith that rebels against disease, sin and death, as contrary to the true Divine constitution; and as tragic things which Jesus came to destroy. As the sub-title indicates, it is a re-examination of the Miracles of Jesus in the light of the Science and Philosophy of our day. The result is a refutation of Modernism, with its narrow naturalism, and a vindication of our faith in the reality of the Miracles of Christ.

Dr. Cairns rejects both the Modernistic and the Traditional orthodox view of the Miracles of the New Testament; the latter because it does not do justice to all the facts in the case, and the former because it is fast becoming obsolete, and bears upon its face the marks of a vanishing order of thought.

According to the traditional conception, the Miracles were supernatural signs, or Divine portents, wrought to attest the message, and confirm the mission of Jesus as the Son of God. They were essentially *evidential* in character; were wrought sparingly, and were discontinued as soon as the Church was established and the Canon of Scripture completed. This theory has the merit of preserving some aspects of the truth, and maintaining the historical reality of the Miracles. But they were more than evidence; they were *manifestations* of the Gospel, indications of Jesus' sovereignty over all the dark and

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*The Faith That Rebels. By Principal D. S. Cairns, United Free Church College, Aberdeen, Scotland. Doubleday, Doran Company, New York. 255 pages. $2.50.

tragic forces in the world, and proofs of his power to redeem both soul and body from all evil.

The Modernistic view rejected miracle as myth or legend—mere accretions to the original Gospel of the historic Jesus. It grew out of the attitude of natural science and rationalistic philosophy toward the supernaturalism of the New Testament.

It was a compromise, or concordat, with the dogmatic materialism of the nineteenth century, according to which the reign of law was absolute, and Nature a closed and rigid system of mechanical causation impervious to spiritual influences. With miracle also went faith in petitionary prayer as producing any effect in the objective world and belief in special Providence. It was inspired by a laudable ambition to present a form of Christianity that would be acceptable to men bred in the scientific school of the uniformity of nature; but it surrendered too much that was vital to saving religion, and purchased peace at too great a price. Moreover, as we shall see later, this view of nature as a rigid and closed system is too narrow to suit the facts of life; and is rapidly being left behind by the progress of knowledge. The Modernist is clinging to a belated system.

Being dissatisfied with both of these views, Principal Cairns reverts to the New Testament, and makes a fresh exegetical study of the Miracles, especially those of the Synoptic Gospels. This is one of the most fascinating and informing chapters in the book.

He finds that Miracles were one of the chief glories of the early Christian movement; and that instead of being wrought sparingly Jesus was most generous in the use of this Divine power, and rejoiced at the waves of healing virtue that went out from Him and relieved the suffering bodies and souls of men. He regarded sin and disease as intruders in God's fair world, as contrary to the original Divine order, and as things to be destroyed. The Miracles were manifestations of His Redeeming power, and proofs that the Kingdom of God had come. Take the matter of disease, for instance. Jesus' attitude toward it was that of a true Physician; it was not something to be acquiesced in, but to be attacked and overcome. Sometimes

His healing ministry was restrained by the lack of the requisite faith. "But there is not one single instance in which He refused the appeal of a sick man on the ground that it was the will of God that he should continue to suffer." He regarded the conquest of disease as an essential part of His mission, and as a manifestation of the Kingdom.

Dr. Cairns next considers faith as the central and supreme virtue of the Gospel, and as the vital and creative force of the Christian life. It is also impossible to understand the Miracles of Jesus without recognizing the power of prayer and the supreme importance that Jesus attached to believing prayer. "In nothing is the contrast between the New Testament and the prevailing theory and practice of our own day more sharply in contrast than as to the power of petitionary prayer. Jesus believed in the power of prayer to change things, even in the external realm of nature; and set almost no limit to the power of believing prayer. He even inserted a petition for temporal good in the model prayer. There is ample evidence, explicit in the raising of Lazarus, and implicit in other cases, that Jesus' Miracles were the Father's answers to the prayers of His perfect Son. The ultimate power by which these works were wrought was the Spirit of God, by whom He was anointed without measure. To this agrees the testimony of the primitive Church: "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil."

But this frank acceptance of the supernatural brings him into sharp conflict with modern science, with its doctrines of the uniformity of nature, and the reign of law. Principal Cairns meets this challenge in the chapter on *Science and Religion,* which is the heart of the whole discussion. In a clear and convincing manner he shows that more is involved than the question of miracle. That is only one aspect of a larger problem. What is really at issue is the Christian view of the world.

We must choose between a spiritual and a mechanical view of the universe; or between a scientific and a religious interpretation of nature. The Bible invariably regards nature as

a plastic medium through which God works out His purposes in the lives of free human persons; its forces can be deflected and directed to His own wise and gracious ends, and in the interests of His Kingdom of Grace.

Scientific materialism looks upon nature as a closed system of mechanical causation, impervious to spiritual forces and influences. If this view be accepted, it is evident that we must not only abandon miracle, prayer in any real sense of the word, and special providence; but human freedom and responsibility. The result is stark determinism. The science of the mid-Victorian age was dogmatic and confident, and at times insolent. It believed that in the atom it had discovered the ultimate reality of the Universe, and that by its motions and combinations it could account for all things. But this era of arrogant dogmatism has passed. As a result of self-criticism and the increase of knowledge, Science has become less confident and more hospitable toward spiritual ideals and interpretations of life. The Modernists are now ready to admit the reality of the healing Miracles of Christ. This change of attitude is due to the accumulation in the past sixty years of a mass of evidence indicating the undoubted influence of mind over body, and the fact of *mental,* or *psychic healing.* In this connection he quotes from Professor Macdougall's well-known volume on *BODY AND MIND*: "Of the limits of this power of mental control over the organic processes of the body we are altogether ignorant; and new evidence, much of it ill-reported, and therefore valueless, but much of it above suspicion, repeatedly warns us against setting up any arbitrary limit to what may be effected in this way." The *British Journal of Medivine* is also quoted as saying that there is no tissue of the body wholly removed from the influence of the spirit. But if the Modernist and the physical Scientist concede the reality of the healing Miracles, can they logically stop there?

Principal Cairns proves that they cannot. A healing miracle is quite as inconsistent with the conception of nature as a closed and rigid system as a nature miracle. Take the supreme miracle of the Resurrection. It partakes of the nature of both. Death is but the culmination of disease and destruc-

tion; and when the life left the body of Jesus it was as much a part of the dead, inorganic world as wood or stone. Accept this great miracle—for which the evidence is convincing, and without which Christianity is inexplicable—and the lesser Miracles will not trouble us much. Having admitted the fact of the healing Miracles, Dr. Cairns believes that present-day Science is approaching a more spiritual view of nature; and in the person of some of its most distinguished interpreters, such as Bergson and Professor A. N. Whitehead, is prepared to concede the supremacy of the Spiritual and the possibility of Miracle. "The time may come when matter will no longer offer any obstacle to our wishes. . . . A completer harmony with the Divine Will can anticipate the course of social evolution, and give to *saints* and *sages* a power over matter which transcends that of ordinary men, and even now enables their faith to move mountains." This is a quotation, not from a fanatical faith healer, but from a sober German scientist of world fame.

Will the age of Miracles, then, return? Let us ask first, Why they ever ceased?

The Roman Catholic Church contends that they have never been discontinued; but that Miracles, particularly Miracles of healing, have been performed by the saints, and at such shrines as Lourdes. In fact, evidence of having wrought such supernatural works is a condition of canonization. The traditional, evangelical view is that Miracles ceased at or near the close of the Apostolic age, when the canon of Scripture was completed, and the Church securely founded: the need no longer existing, they were gradually discontinued. But it rests on a narrow conception of the purpose of Miracles, and does not correspond to the facts.

There is abundant evidence that Miracles continued down to the fifth century. Their occurrence is attested by nearly all the leading fathers, such as Justin Martyr, Irenaeus, Origen, Tertullian, Athanasius, Augustine and Jerome. The whole Church of the first three centuries believed in them most earnestly, and regarded them as one of the manifestations of the Gospel. Such eminent historians as Harnack and Lindsay are

cited in proof of this fact. The ministry of healing played an enormous part in the history of the ancient Church, and was one of the main causes of the rapid progress of Christianity—a fact neglected by most Church historians.

Why did they cease? Principal Cairns prefers Harnack's answer to this question to that of traditional orthodoxy. His explanation is that by reason of its increasing worldliness and corruption the Church got out of touch with the pure grace of God, lost its spiritual power, and became impotent to perform any marvels of faith.

May we expect a return of the age of Miracles? To this our author answers both yes and no. If we mean, Is the time at hand when men will do the works that Jesus did? then the answer is, "Assuredly, no". Jesus was a unique Personality, so entirely one with the Father that God could do extraordinary works through Him.

But if by miracle we mean something above the ordinary processes of nature, and inexplicable in terms of physical law, the answer is, "Assuredly, yes". He believes that Miracles of special Providence and objective answers to prayer are happening every day; and that no earnest, prayerful child of God need be without them. He also thinks that the healing ministry of the Church may be revived. Not that means will be dispensed with; but that a larger use of prayer and psychical means should be employed.

But it has to be admitted that to a large extent modern men and women have ceased to ask for or expect such things. They do not look for God to do anything out of the ordinary; and hence do not receive any remarkable answers to prayer. This is chiefly due to the prestige and prevalence of scientific thought, with its emphasis on the uniformity of nature. Even Christian people are perplexed and discouraged; and faith is at a low ebb. It is mainly on the mission field, far from the sophistications of university circles, and remote from the tyranny of the Time Spirit, and among men of primitive simplicity and energy of faith, that works similar to those of Apostolic times have been reproduced.

Principal Cairns does not think that this limitation of faith in

prayer, with its paralysis of the spiritual power of the Church, is anything more than a passing phase of the life of true Christendom. The cleansing winds of God are already scattering the clouds of unbelief; the sunlight of hope will shine again, faith will ask great things of God, and expect great things from Him; then mighty works will reappear.

This is an inadequate outline of the main thesis of this remarkable book. It is a powerful call to a return to New Testament faith; a ringing challenge to confidence in prayer; and above all an urgent summons to higher and worthier conceptions of God.

"The malady of our time lies in its contracted thoughts of God. We think too narrowly and meanly of His Power, His Love and His Freedom to help men. This is what the Miracles of Jesus and His teaching about them mean. That God is more near, more real and mighty, more full of love, and more ready to help every one of us than any of us realizes, that is their undying message."

Principal Cairns' book is a challenge to many current modes of thought. Coming from a scholar and thinker of recognized standing and ability, it should command a hearing. It is particularly encouraging to us Presbyterians as indicative of a reaction toward more conservative and evangelical views in the Church of Scotland. It leaves some questions unanswered, and even unconsidered. For instance, while devoting an entire chapter to the problem of evil, he does not discuss its origin at all. If evil—both physical and moral—be an intruder, an alien power, unnatural and contrary to the will of God, whence came it?

And how reconcile this idea with the assumptions and presuppositions of the Evolutionary philosophy? Nor does Principal Cairns seem to do justice to the deeper aspects of the problem of pain. If it be contrary to the will of God that His children should suffer, how are we to harmonize this with the extent to which suffering has existed in the world, even among the righteous? Of course, he does not deny that God overrules evil for good, and can sanctify pain to our spiritual profit. But does this recognize the fact that suffering and vicarious

sacrifice are written into the very constitution of the universe, and have been the conditions of growth in character and progress in civilization?

But we should not expect too much from one volume of moderate length. Dr. Cairns modestly calls his book an essay, designed to re-open the question of miracle in the light of the newer science and more spiritual philosophy of our day, and to evoke further discussion. Withal, it is one of the most illuminating and inspiring books we have read in several years; it will be of great aid and comfort to conservatives, as confirming their faith in the supernatural; and it is a challenge to the mechanists and modernists, which they will find it difficult to refute.

HOW TO MAINTAIN FELLOWSHIP WITH GOD.

A Book Study of the First Epistle of John.

By Rev. Charles Curtis McIntire, D. D.

[In 1901 Dr. McIntire received the A. B. degree from Park College, Missouri; in 1904 the M. A. degree from Princeton University and the B. D degree from Princeton Seminary. He is now engaged in delivering expository lectures in seminaries, colleges and conferences.]

John wrote not in logical sequence as Paul, but in clusters of truths like clusters of grapes. It is difficult, therefore, to find readily the central message and to discover the outline in his works. However, the steel framework, though invisible to many, is present in his writings. The First General Epistle of John has an Introduction, The Main Argument and a Conclusion, the division points being at 1:5 and 5:13.

The Introduction presents three subjects: The Person who is herein discussed, The Authority of John for declaring our Lord, and The Purposes of this discussion. The Person who is discussed is the Divine Son, (1) who is the eternally pre-existent One, "that which was from the beginning", (2) who was manifested in time, (a) being the incarnate and crucified One, "that which we have heard and that which we have seen with our

eyes", (b) and being the risen One, "that which we beheld and our hands handled", (3) and who is the ever living Word of Life. The second subject in the Introduction is the authority of the Apostle for speaking concerning Christ. His authority rests upon his knowledge of the Son of God gained by his personal association with Him, and more especially through an intimacy with Him exceeding that enjoyed by any other of the twelve. How immeasurably precious, therefore, are John's words! The third subject in the Introduction is the purposes of this discussion. These are two: (1) fellowship and (2) joy. John is here presenting Christ that all who come to know Him may have fellowship (a) with saints and (b) with God. (a) "That ye may also have fellowship with us." This characterizes the true church. It is the fellowship of the saints. It is the communion of all who by faith in Him are contemporaries with the apostles. (b) "Our fellowship is with the Father and with His Son Jesus Christ." Christians fellowship with one another because individually they are in personal communion with God. (2) The second purpose of John in declaring Christ is joy. This embraces the mutual experience of heavenly bliss both of the writer and of the reader of this epistle, of the preacher and of the people. Language fails utterly to express the depth of joy that must have possessed John's whole being when he wrote this epistle. Only the pen of the Divine Chronicler is equal to the task of describing and recording the blessedness of the tens of thousands of souls who down through the Christian era have come into the wealthy places of His glory by knowing Christ herein presented. The superlative distinctive of the Gospel ministry is thus preaching the Word. The faithful preacher rejoices in the divine compensation of incomparable riches in his own soul. He is God's ordained vessel to convey the fulness of Christ to his flock who, nourished with heavenly manna, bless God with joy unspeakable and full of glory. John, therefore, uses the word "our". "These things we write that our joy may be made full."

The general theme of the epistle is how to maintain fellowship with God. It is developed under three heads. We are to maintain fellowship with God by (I) Walking in the Light,

(II) Doing Righteousness, and (III) Manifesting and Possessing Love.

(I) Walking in the light. 1:5—2:28.

What is walking in the light, and why must we walk in the light? Walking in the light is fellowshipping with God because God is light. We must walk in the light for two reasons: first, there is no walking in the light if we walk in darkness; and, second, walking in the light brings spiritual blessings. These are fellowship with the saints and cleansing from sin through the blood of Christ.

A. Walking in the light involves acknowledging and confessing sin. 1:8—2:2.

The attitude to sin that forfeits fellowship denies our sinful nature. This involves self-deception and lack of guiding truth. The attitude to sin that forfeits fellowship denies also our sinful acts. This involves making God a liar, and lack of experimental knowledge of truth. The attitude to sin that insures fellowship consists in open and particular confession of sins. The reason why this is true is because thus our guilt is cancelled, "to forgive us our sins", and our contamination of sin is removed, "and to cleanse us from all unrighteousness". Both of these blessings are assured on account of God's faithfulness and God's justice in view of His provisions. However, we must not despair even though we do commit sin, for we have an Advocate with the Father who is the propitiation for our sins and for the sins of the world.

B. Walking in the light involves keeping His Commandments. 2:3-11.

Keeping His Commandments is the test of fellowship with God. Any person who claims to have fellowship with God, but does not keep His Commandments, is false in himself and evidences lack of life. Obedience to His Commandments is the expression of one's love for God. It is thus that the love of God in us reaches its perfection. Keeping His Commandments, therefore, is both a test and a means of assurance of fellowship. The standard in obedience is the life of our Lord, "even as He walked", and our profession, "he that saith he abideth", obligates us to this standard.

C. Walking in the light involves avoiding the love of the world. 2:12-17.

The characteristics of the members of the true church are as follows: Christian children enjoy the forgiveness of sins and a knowledge of God; Christian young men are strong, possess a knowledge of the Scriptures, and are victorious overcomers of the evil one; Christian men of years have an experimental knowledge of the eternal Son of God. The reason why the church is to avoid the love of the world is because the love of God and the love of the world are mutually exclusive. The church, therefore, is exhorted to avoid the love of the world because all that is in the world is not of the Father, because worldliness terminates in everlasting destruction, and because godliness terminates in everlasting life, "he that doeth the will of God abideth forever".

D. Walking in the light involves avoiding false teaching. 2:18-28.

The continuous presence of false teaching is the ever-present evidence of the immanence of His return. A false teacher is detected by his associating with false characters because he himself is false in character. He is an anti-christ. His teaching is false because it denies that Jesus is the Christ. A true teacher is one who confesses the Son and possesses the Father. His teaching is true because it presents the ever-existing Christ, who, dwelling in His people, enables them to fellowship with God, and who fulfills his promise to His people even life eternal. The Christians' true Teacher is the anointing from the Holy One. He is a gift. He is an ever-present gift. He is the all-wise teacher. His teaching is the truth. His teaching is to be accepted. Shortly before his death, the great Spurgeon said, "I do not dare to do anything else after I have prayed for light than to accept the first thought that enters my mind after I have prayed." The reason why we are thus to abide in Him is because of our state at His appearing. By this means we are to have confidence and not be ashamed in His presence when He comes.

The Christian, by acknowledging and confessing sins, keep-

ing the Commandments, avoiding the love of the world and false teaching, walks in the light.

(II) We maintain fellowship with God by doing righteousness, for God is righteous. 2:9—4:6.

The fact of God's righteousness is a matter of intuitive knowledge. It follows, therefore, that we recognize in our righteousness an evidence of sonship. Our sonship is begotten of the amazing love of God. Our sonship involves our new relationship, "called the children of God", and our new nature, "and such we are", and hatred by the world which does not know God experimentally.

The motive for doing righteousness (3:2—3:9) is our hope. The thing hoped for is our likeness to our Lord. The time of the realization of our hope is at His appearing. The ground for our hope is the assurance of seeing Him as He is. Beholding Him begets transformation. The present effect of our hope is the purifying of ourselves even to the standard of His purity, "as He is pure". Sin, therefore, is inconsistent with righteousness for three reasons: First, the nature of sin, which is a violation of the principle of our life. Second, the nature of our redemption in Christ, for we, being in Him, the Sinless Sinbearer, cannot habitually sin. The practice of sinning argues for no direct knowledge of God and union with Satan, while doing righteousness indicates union with Him. Third, the nature of our new life itself, "his seed abideth in him".

The test of doing righteousness (3:10—3:16) is our relationship to God, for in this are the children of God manifested, while conversely the children of the devil are manifested in doing unrighteousness, "he that loveth not his brother". Love is the first and all inclusive condition of righteousness, while hatred is the all inclusive violation of it. Hatred is exemplified in Cain. His hatred, arising from the natural enmity of evil toward good, found its full outward expression in murder. The Christian, therefore, understanding the principle of his life, will not wonder at the world's hatred. Possessing the life of love, we intuitively enjoy the assurance of that possession which is both our compensation and comfort. On the other hand, we are assured that he who hates is still in the

state of spiritual death, essentially a murderer and destitute of the godly life.

The standard of doing righteousness (3:16—3:18) is the self-sacrificing life of Christ. His righteousness was the expression of His love. His love was the basis of His laying down His life for us. Christians are obligated, therefore, to live a self-sacrificing life. Failure in this is the expression of the absence of love, "how doth the love of God abide in him". Conversely, the expression of love is seen in deeds, not words only, and in the spirit corresponding to the deed, "in truth".

The rewards of doing righteousness (3:19—4:6), which is love, are three. First, the assurance of our sonship. Our sonship has its origin in the truth, therefore our hearts are assured in His immediate presence. This is true because negatively the condemning heart echoes God's judgment, while positively the approving heart echoes God's pleasure in us. The second reward is assured answer to prayer. The answers to prayer of a child of God are always as extensive as his asking, "whatsoever we ask we receive of Him". The reason why this is true lies in the fact that the Christian keeps his Commandments and thus pleases God. The all inclusive Commandment of God is of a twofold character. It is a commandment to believe and a commandment to love. The commandment is that we should have faith in Christ, "that we should believe in the name of His Son Jesus Christ". Faith, therefore, is the source of righteousness. Faith appropriates Christ, who in us works both to will and to do His good pleasure. The commandment also is that we should love one another. Love, therefore, is the expression of righteousness. The third reward of doing righteousness is assured abiding. This is mutual between us and our Lord, "he that keepeth His commandments dwelleth in Him and He in him". Mutual abiding is attested by the indwelling of the Holy Spirit, "hereby we know that He abideth in us by the Spirit which He gave us".

Since the witness to our union with Christ is the presence of the Holy Spirit, it becomes necessary to distinguish between the Holy Spirit and the spirit that leads astray. The Apostle by the Holy Spirit here presents the subject of "Testing the

Spirits", 4:1-6. The necessity of proving the spirits lies in the fact of the existence and presence of the anti-christ. The great revival in China occurred in 1925 at Shanghai. The two persons, who under God were the human instruments through whom the revival came, were Rev. and Mrs. H. M. Woods, D. D. Dr. Woods, who has spent all of the many years of his active and blessed ministry in China under the Foreign Missions Committee of the Presbyterian Church in the United States, going to the field after graduating from the Union Theological Seminary at Richmond, is the greatest living authority on missions in China and the affairs Chinese. After they had prayed for this revival, and after they had received from the Spirit specific impartations of guidance, themselves waited several days testing the spirits to be assured that the movement was entirely of the Lord. The reason why they did this is set forth in 4:1, "Behold, believe not every spirit, but prove the spirits whether they are of God".

The method of testing the spirits is by their respective attitudes to the Person of the Incarnate Son. Those that acknowledge Him as such are true, "Hereby know ye the Spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh is of God". Those spirits that do not acknowledge Him as the Incarnate Son are false. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." The false spirits are in union with anti-christ. The followers of the false spirits are of this world. They speak accordingly, and are heard by the world. They are unresponsive to truth. In contrast, the followers of the Holy Spirit are of God, are victorious over the false because of Him who indwells, "because greater is He that is in you than he that is in the world", and respond to the truth from the true, "he that knoweth God heareth us".

(III) We maintain fellowship with God by manifesting and possessing love, for God is love. 4:7—5:12.

Christians are exhorted to love one another because they thus evidence their being of God and their experimental knowledge of Him. He who hates demonstrates the fact of his lack of fellowship with God.

How love is manifested in God is contained in 4:7-10. Love is manifested in God; first, in His being the source of all love, "for love is of God"; second, in the fact of His being essentially love, "for God is love"; and third, in the provisions of His grace for us. The provisions of His grace are seen first in His sending His only begotten Son into this cosmos, and second, in the purposes for which He sent Him. These purposes are two; first, our quickening, "that we might live through Him"; and second, more particularly and especially to make atonement for our sins, "the propitiation for our sins".

How love is manifested in us is presented in 4:11, 12. We are obligated to have brotherly love because of God's love for us, "Beloved, if God so loved us, we ought to love one another". Our love for our brethren is the practical way of returning love for the unseen God. Our own welfare is bound up in our loving one another. This is true in two regards; first, we thus maintain our union with God, "if we love one another, God abideth in us"; and second, we thus perfect that which makes us one with Him, namely, His implanted love. "If we love one another—His love is perfected in us."

Mutual love involves fellowship between God and us. This is attested in three ways. 4:13-16. First, by the Spirit's witness to our mutual abiding. It is the witness of the Holy Spirit who is a bestowment by God and who makes us to know experimentally that we are in Him. Second, our fellowship with God by mutual love is attested by our confession of Christ as seen and witnessed to by the apostle John. John's witness of Christ is twofold. He testifies that Christ is the Incarnate Son, and that Christ is the Saviour of the world. "And we beheld and bear witness that the Father hath sent the Son to be the Saviour of the world." To confess means to agree with a witness. Our confession of Christ, therefore, signifies our agreement with John concerning Christ as John has thus given witness of Him. This means that in confessing Christ we agree with John that He is the Incarnate Son of God and that He is the Saviour of the world. Confession implies four things: belief in Christ; hope in the blood applied; consecrated life, i. e., we are living epistles; and witness bearers that

Jesus is the Son of God. The two great results of thus confessing Christ are; first, the new birth, which cannot be destroyed, "God abideth in him"; and second, the security of the saint resting in Him "and he in God". The invitation to confess Him is ann inclusive regardless of age, or class, or race. It is "whosoever". The third way our fellowship with God by mutual love is attested is by our abiding in love. It is the love implanted in us by God. It is the love which we know and exercise and trust. It is the love that is the essence of God. And it is an abiding love. "He that abideth in love abideth in God and God abideth in him."

The effect on life of perfect love (4:17, 18) is confidence in the Day of Judgment. This is the purpose of perfect love. "Herein is love made perfect with us, that we may have boldness in the Day of Judgment." The grounds of this confidence is our likeness to him. "Because as He is, even so are we in this world." Likeness to Him gives confidence because of two reasons: first, love and fear are mutually exclusive. "There is no fear in love, but perfect love casteth out fear because fear hath punishment." And second, the presence of fear argues for deficient love. "He that feareth is not made perfect in love."

Such love in our hearts as Christians is possible because it is an effect of God's love which we are enjoying. 4:19-21. It is assured in our hearts on the basis of cause and effect. Such love is the effect from the efficient cause of God's love in us. "We love because He first loved us." Since a Christian brother is one with God, hating a brother in Christ is impossible. The fallacy of claiming to love God when one hates a brother lies both in the fact that he is a liar, and in the fact that it is easier to love the seen than the Unseen. "If any man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he has seen cannot love God whom he has not seen." Such love is further necessary and enforced by the divine command. "And this commandment have we from Him that he who loveth God love his brother also." Augustine said, "God's demands are God's enablings".

The means to this love is faith in Christ. 5:1-5. Faith in Christ is the instrument by which we partake of the nature of Christ. "Whosoever believeth that Jesus is the Christ is begotten of God." The nature of Christ, who is love, in us involves love for our brethren. "Loveth him also that is begotten of Him." We have a test of such love in our obedience to God. "Hereby we know that we love the children of God, when we love God and do His commandments." Love and obedience are synonymous. They are different phases of the same thing. "This is the love of God, that we keep His commandments." It is not irksome to keep His commandments because our new birth gives us victory over our old nature. "Whatsoever is begotten of God overcometh the world." This victory comes through faith in Christ, "and this is the victory that hath overcome the world, even our faith". This victory is accomplished in no other way. It is a victory by Christ appropriated by faith, "who is he that overcometh the world, but he that believeth that Jesus is the Son of God".

Faith in Christ rests upon the divine testimony which God has given of His Son. 5:6-12. There are three elements involved in God's witness that Jesus Christ was His only begotten Son. These elements are the water, the blood and the Spirit. God testified that Jesus Christ was His Son at the baptism of our Lord by the voice from heaven, "This is my beloved Son, in whom I am well pleased". God testified that He was His Son at the crucifixion by the supernatural phenomena associated with His death, and more especially by the shedding of His blood on the cross for the atonement of sins. God testified that He was His Son particularly at Pentecost by the Holy Spirit who witnessed concerning Him also in prophecy, and in His earthly life, and who is ever the power in effective preaching and in true believers.

The claims made for our accepting God's testimony of Him are three: First, the claim of the greater from the less, "If we receive the witness of men, the witness of God is greater". God does not ask us to rest our faith on the testimony of any human person, not even on John's witness. God gives us His own testimony. The second claim is that of God's involved

integrity, "The witness of God is this, that He hath borne witness concerning His Son". The third claim is that God's testimony is emphasized by the witness of Christian experience, "He that believeth on the Son of God hath the witness in him".

The substance of God's testimony is that the gift of life is through His Son. This life is already possessed by the believers and by none other. "He that hath the Son hath life."

The conclusion of the Epistle gives five assurances which a Christian enjoys by maintaining fellowship with God. 5:13-21.

First, the Christian thus enjoys the assurance of eternal life. "These things have I written unto you that ye may know that ye have eternal life."

Second, the Christian thus enjoys a threefold assurance in the matter of prayer. First, we have the assurance that God hears our prayer. "If we ask anything according to His will we know that He heareth us." Second, we have the assurance that we are made richer by prayer. "We know that we have the petitions which we have asked Him." Third, we have the assurance concerning our prayer for the sinful that we can be instruments of giving life to those who sin not unto death. "God will give him life for them that sin not unto death." In the case of those who cut themselves off from fellowship with God, we can have no assurance of being instruments of blessing by prayer. "Not concerning this do I say that he should make request." Since all sin is unrighteousness, we are assured that the scope for our intercession is unlimited.

Third, we have the assurance of our security by divine keeping. First, we are assured of our security against the practice of sin. The Christian cannot habitually sin. The indwelling Christ prohibits this. "Whosoever is born of God sinneth not." Second, we are assured of our security against Satan's grasping and holding us, because it is Christ who is our keeper. "He that was begotten of God keepeth him and the evil one toucheth him not."

Fourth, the Christian, maintaining his fellowship with God, enjoys the assurance of the fundamental difference between the church and the world. The children of God are of God,

possess the nature of God, and are alive unto righteousness. The world lieth in the evil one.

Fifth, fellowshipping with God, the Christian enjoys the assurance that the one who is come in the person of Jesus is the Son, who grants us the capacity for knowing Him, in whom we are, who is the true God and who is eternal life itself. "And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

Realizing the superlative preciousness of fellowshipping with God, the aged apostle, by the Holy Spirit, with heavenly solicitude lest any should depart from the faith, closes this epistle with this warning, "My little children, guard yourselves from idols".

THE MEN'S WORK OF THE PRESBYTERIAN CHURCH, U. S. A.

By Rev. William F. Weir, D. D.,
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[The following article is the first of a series of three discussions on Men's Work in the Church. Articles two and three will appear in the July and October numbers of the Review, respectively. Dr. Weir, who is recognized as an authority on the subject, has taken time out of a busy ministry to write these articles. We feel sure they will be found most valuable to our ministers and laymen. The Review desires to record here its appreciation of Dr. Weir's contributions, and also to thank Rev. J. E. Purcell, D. D., Secretary of Men's Work of the Presbyterian Church, U. S., who suggested to the editor that these articles be secured.]

A good way to tell what the Men's Work is is to discover its origin, trace its growth, and evaluate its contribution to the work of the Church. In other words, the Men's Work is what it has grown to be and its value consists in its contribution to the work of the Church.

Origin.

The Men's Work was born out of a conscious weakness and need in the Church because the men were not organized for the work of the Church. It was born of a deep desire and of earnest prayer within the Church in behalf of the service of men in the program of the Church. As the Church had wider vision and more expanded program it discovered new resources to meet the new demand. The Men's Work was a new expression of the life and growth of the Church. It was born of the Church's growing pains. The only strange thing about it is that it came so late. A vigorous Church will have a Men's Work as surely as it will have a Women's Work and a Young People's Work. It was realized in the founding of this denominational movement that a large part of the service of men must be in denominational organization and agency. This was one of a number of denominational men's movements that was organized for the purpose of conserving what had been begun in general or non-denominational movements among men. It was thought of in the beginning as a laymen's movement, for the most part, and for the purpose of enlisting the laymen in the work of the Church.

There are found expressions of this conscious need in the Church in narratives of Presbyteries, Synods and General Assemblies and in overtures to higher courts for action. The form of expression in these narratives reveal not only the need but also the method of procedure. These expressions took the form of profound regret that the men were not meeting together and working together in the churches as the women were. Here is a clear, simple statement of a method of procedure, namely, that the men shall fellowship, worship and work together in their churches as the women were doing. In the early nineties these narratives contained these expressions of a conscious need and of a method of procedure. The Men's Work was born of the Spirit of God to meet a definite need in the Church, just as surely as the Sunday School or the Women's Work were born of the Spirit of God.

Organization.

A company of men of clear vision and fine courage called a National Convention of Presbyterian Men in 1906 at Indianapolis, Ind. The movement was without ecclesiastical control. This convention elected a Brotherhood Council as a controlling body of the movement and chose for its name "The Presbyterian Brotherhood". Three other National Conventions were held up to 1913. During this period some Synodical and District Conventions were held. Synods and Presbyteries appointed committees on the Brotherhood. Many local churches organized their men into Brotherhoods or Clubs and Bible Classes. The movement during these seven years was promoted largely through the National Conventions. Necessarily these conventions were limited in large part to inspirational features.

Near Collapse.

While these conventions made a contribution of great value, it was soon discovered that there was no way to conserve their results in the churches. Awakened expectations were not realized. In the disillusionment that followed a widely extended prejudice against the big convention developed. Our denominational movement, in common with many others, failed in its earlier stages through reliance on the National Convention as a method of promotion. Conventions were held before there were organizations of men in the churches to send delegates to the conventions and before there were conditions in the churches that made it possible to apply the methods that were developed in the conventions. Hundreds of men's organizations in local churches failed. They had not been made an organic part of the churches. They were social groups or were Bible classes for training without service. They were without trained leadership and had no challenging program of activities.

After seven years of this type of administration and promotion the movement almost collapsed. This noble band of leaders of men was discouraged almost to the point of abandoning what had been undertaken with so large promise. It is probable that this noble experiment would have been abandoned had it

not been for the relentless persistence and remarkable generosity of one of these laymen.

Change of Administration.

The Brotherhood Council urged the General Assembly, meeting in Atlanta in 1913, to assume responsibility for organized work among men. This Assembly constituted a Permanent Committee on the Presbyterian Brotherhood. The experiences of the men who had led the movement during its first seven years were conserved in this Permanent Committee. Its membership was equally divided between laymen and clergymen. This Assembly agency was granted a percentage of the benevolent contributions of the Church and thus was made an organic part of the Church's organization. A denomination functioning normally provides an agency for the promoting of Men's Work and equips it. A Men's Work agency is an organic part of a denomination's equipment and should derive its support from the denomination's normal benevolences. Such an agency should not depend on voluntary or individual gifts. Individuals may make substantial contributions to supplement the denomination's benevolent contribution, but the basis of support for the agency should be within the Church's benevolent giving. The men of the churches are trained in the Men's Organized Work to contribute to the normal benevolent work of the denomination. These organizations sometimes raise funds for specific objects, but the purpose has always been that the men should be trained to contribute through the regular channels to the established work of the denomination. In our consolidation of Boards, which was consummated in 1923, the Assembly's Permanent Committee became a department of our Board of Christian Education. The Men's Work is our educational and promotional work among men.

Building a Program.

The Assembly's Permanent Committee spent three years in building a program and seeking to find an executive head for the movement. The following principles were adopted:

(1) The interest of the Church in Men's Work must be aroused. This cause must be laid on the heart and conscience of the Church. The Church must want to have its men organized. This must be made a matter of desire and prayer and conference throughout the Church. Permanent movements come out of the Church's life and are a normal part of its functioning. Often movements fail because they are handed to the Church from the outside. Therefore, plans were devised for the presentation of the cause of organized men's work in pulpit and Presbytery and Synod and Assembly and conference and through the printed page. The Men's Work is "sold" to our Church. The Church has it because it requires it for its purpose. It is permanent and constructive because it is a normal development in the life and work of the Church. Our Church thinks Men's Work and therefore has Men's Work.

(2) An extensive church visitation for the purpose of organizing men in local churches. This was the principal activity of this agency from 1916 to 1928. Conferences of men of small groups of churches have been held in every section of the country. The representatives of this agency meet many thousands of men every year. There is a pre-supper conference of leaders; a presentation at a popular dinner meeting of the cause and plans for organization; and a round table discussion and commitment to certain courses in these conferences. The measure of achievement is determined by the extent to which the men of the local churches are organized on a permanent and constructive basis.

The way was not open for standardized men's organizations because we inherited such a variety of types of organizations and because there were diversified opinions among leaders in local churches. But a "Declaration of Purpose" was adopted as follows:

(1) The building of the fellowships of Christian men.
(2) The training of men.
(3) Programs of service for men.

Always the men of a church are organized to build up the church of which the organization is an organic part. The big community men's organization has nearly passed. "Every man

at work in his own church" has been our purpose. The men should be organized in each church in a community and these organizations federated for community programs. The local church offers the only field for the continuous service of men.

Achievements.

(1) The equipment of an agency. A first necessity is a well-equipped agency for the promotion of Men's Work. This accords with all precedent in the Church. The department has a staff of five executive officers called "directors" and seven clerical members, with offices in Chicago, New York, St. Louis and San Francisco. The budget of the department is $44,000. This normal budget has been supplemented by a gift of $16,000 by Mr. Henry P. Crowell, a long-time, generous contributor to the work, and $4,000 by the Board of Christian Education for financing a two-year convention program. The department, therefore, is operating on a budget of $64,000 a year.

(2) The Presbyterian Church, U. S. A., regards organized men's work as a fundamental part of its program.

(3) A spirit of loyalty to the Church has been developed among many men.

(4) The men of the churches have been led into the discovery and experience of the unique and precious fellowship of Christian men.

(5) A large majority of our churches, excepting the very small ones, have organized men's work and much of it is highly efficient. The activities of the men have multiplied fivefold in ten years. The office files contain a good deal of data on the organized men's work of nearly 4,000 churches.

(6) Many competent leaders in Men's Work have been developed. We have a roll of 6,000 men who are Presidents of Men's Brotherhoods or Clubs and Teachers of Men's Bible Classes.

(7) Men's Fellowship and Forum meetings are being held throughout the Church. Representatives of our great Boards regard these meetings of men as among their best opportunities.

(8) New Men's Bible Classes have been organized and enrollment and attendance on these classes increases constantly.

(9) A literature in brief, popular form has been developed which is being used largely in the churches.

(10) The "Men's Work News" is circulated quarterly among our 6,000 presidents and teachers. It is now to be doubled in size and its circulation increased to around 18,000.

(11) "Songs for Men", a new book of the great hymns of the Church supplemented by popular songs, has been published. This book contains also a brief statement of the Reformed Faith, the Lord's Prayer, the Ten Commandments, the Apostle's Creed, ten selections for Responsive Readings, and nine Worship Programs.

(12) The department enrolls approximately 20,000 men in a Daily Bible Reading Course, entitled "A Year with the Bible".

Men's Conventions.

A recent and rapid development in our Men's Work is the promotion of District Conventions of men. The Interdenominational Council on Men's Work, which consists of the official representatives of around fifteen denominations, has expressed the judgment by unanimous action that conventions of the men of the same denomination are practical and constructive. This judgment is based on the fact that since the Protestant Church does so large a part of its work through denominational organization and agency the men of a denomination must serve in large part in the program or organized work of the denomination. Undoubtedly men of a denomination can do their best and most effective work through cooperating with their denominational leaders and concentrating upon the big jobs waiting to be accomplished within their own Church and which men alone can do. We believe heartily in interdenominational activities, but it is obvious that many promising movements collapse because instead of concentrating attention on tasks which are definite and close at hand such movements express themselves in glittering generalities and in some kind of gen-

eral or interdenominational movement. Men have learned to be cautious about new movements under the direction of unknown leaders. They are acquainted with their own Church and its leaders and respond more readily to their call to service. Men of practical mind recognize the large place for denominational enterprise, while at the same time they recognize the necessity for interdenominational cooperation. This plea for denominational loyalty breathes no sectarian spirit. It is based on business efficiency and practical necessity. Denominational loyalty is consistent with practical methods of interdenominational cooperation. There are no more immediate and sacred loyalties than denominational loyalties. It is on this basis that the Department of Men's Work has launched a Church-wide program of Men's Conventions.

These conventions are practical and constructive because within our churches is now an established leadership in Men's Work and men's organizations through which methods wrought out in conventions are put into operation in our churches. The convention method broke down in earlier years because of the lack of these conditions in the local churches. A specific purpose in these conventions is the development of leaders in the Presbyteries and in the churches. Each church in the convention area is expected to send men capable of leadership in Men's Work. In the Men's Work conferences of small groups of churches the rank and file of men are reached, in order that they may be informed and inspired to undertake the work in their churches. In conventions the special object is to bring together leaders in order that the whole program of Men's Work may be promoted more rapidly.

The generous contribution of a long-time friend of the Men's Work, supplemented by an additional appropriation by the Board of Christian Education, has made it possible to launch a two-year convention program covering the entire Church. During the church year now closing thirteen District Conventions have been held in the Middle West. Next year this convention program will be projected in the Eastern and Pacific Districts; at the same time most of the conventions in the Mid-

dle West will be repeated. The custom of making these conventions annual is already well established.

The convention theme is—"Men and the Church". They are one-day conventions with twelve-hour programs. The addresses and conference periods deal with those most essential matters that appeal to men. The forenoon session is given to consideration of those matters that have to do with the training and service of men in their local churches. The afternoon session is given to consideration of the work of the Presbyterian Church, under the leadership of representatives of the General Council and of the Boards. The noon and evening fellowship dinner meetings are given to consideration of "Law Observance", "World Peace" and other such impending issues as have an especial appeal to men. Many men attend these conventions because they are one day in length who would not attempt to go if they were longer. It is the day of the automobile, three-fourths of the men using this means of transportation. It is quite practical to bring to men as much information and as many methods of work in a twelve-hour program as will be profitable.

If our denominational agencies do not occupy the field and thus secure the interest of men, other agencies will occupy it and divert the attention of men from their more sacred and immediate responsibilities.

Approximately 100 churches are represented in each of these District Conventions. The average attendance of men during the day sessions of these conventions is about 250; while the average attendance at the evening sessions is more than 300. A considerable majority of the men are laymen and most of these are the younger men.

In a number of these conventions, through the adoption of "Findings", these companies of men have pledged themselves to use all available endeavors in having their churches remit monthly to the Boards of the Church, in the same way that they provide monthly for their current expenses. It is a reasonable expectation that we shall soon enroll through the leadership of men a large number of churches that will make monthly remittances to the benevolent and missionary work of the de-

nomination. It is our conviction that in the not distant future the men of many churches will assume responsibility for raising the budgets of the local churches in the same way that the women raise their allocated budgets.

Mr. James B. Wootan, of Chicago, editor of the Public Service Magazine and former editor of our Church's New Era Magazine and Director of Publicity for the Presbyterian Church, U. S. A., has made the following statement relative to these conventions:

"I am convinced that their chief value lies in a systematic and succinct presentation of the whole work of the whole Church to leaders—ministers and laymen alike—who are thus better equipped to channel down through their own churches the facts, methods and plans supplied.

"I am struck by the intensely practical, business-like plan and procedure of these conventions. Not a minute wasted, no prolonged speeches, with ample time for inquiries, suggestions and discussion after each presentation. If you need a slogan I suggest the old one, "Multum in Parvo", for in one day's time you compress an immense amount of vital information. That word "INFORMATION" I suggest as your keynote. Facts, Facts, Facts, from the time of convening till the hour of adjourning!

"The Men's Work Department, I think, has made itself invaluable to the Church-at-large as well as to individual churches and leaders as a clearing house of vital *information,* a generator of *interest,* and a source of *inspiration* so essential to a revitalized Church, challenged by the sublimest of opportunities and sternest of responsibilities for spiritual leadership in a world of material aggression and aggrandizement."

In the "Findings" of one of these District Conventions is the following statement:

"It is our conviction that the convention afforded a most direct, effective and economical approach to our common problems. The program of this convention was a well-balanced panorama of the whole Church united behind its whole task. It shows the Men's Work Department effectively entrenched in the essential role of coordinating agency, gathering up, visual-

izing and channeling out to the men of the Church the interests and activities of all the correlated agencies; thus supplying, we believe, in indispensable need and service for which the Men's Work Department is peculiarly adapted."

THE NEWER PSYCHOLOGY.

Its Practical Value to the Minister.

By Rev. J. C. Faw,

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According to classical mythology, Psyche was a lovely maiden personifying the soul, usually portrayed with the wings of the butterfly, emblematic of Immortality. Etymologically speaking, then, Psychology is the "Science of Soul" However, all of us realize that today it has a different connotation, being in the words of Webster, "The science of mind; systematic knowledge and investigation of the genesis, powers and functions of mind; also a treatise on this science".

But even though Psychology deals with mind rather than with soul, the minister must make his appeal to soul, largely through mind. And if Psychology is a help to the busy pastor, he dare not pass it by, for he needs all the help he can get in dealing with the human problems that come to him for solution. A noted banker recently remarked that his job consisted in saying either "yes" or "no". The only trick was to know when to say "yes" and when to say "no". But the task of him who would comfort the distressed, succor the weak, and help to bind up sin-sick souls is more complicated than banking, more baffling than the physical sciences, and he who would undertake the task must summon all the assistance available. And it is our humble judgment that the Newer Psychology, with all of its imperfections, many of them incident to its sporadic growth, can be made a very useful ally.

Before proceeding further in this discussion, it might be

well to state just what is meant by the Newer Psychology, in this paper. By this expression we desire to include all the developments in Psychology since the time of William James. Not that we expect to discuss all of these developments, or even to exhaust any one of them, but we expect to refer to several different schools, widely at variation with each other, under the general expression of the Newer Psychology.

We might digress long enough to say that James was perhaps responsible in large measure, for the sudden growth in interest in things psychological, for he was one of the first to make Psychology understandable by the average man. He laid the groundwork on which many others have since built, and he apparently had no particular axe to grind. The theories of the Sub-conscious, Repressions and Complexes, Suggestion and Auto-suggestion are all found in germ, in the writings of James.

To the minds of some people the word "new", when applied to Psychology or Theology, has a sinister sound. But it need not. We need not be afraid of facts, for as one scientist has said, "If they are facts, they are God's facts". We should guard ourselves from the state of mind of the elderly lady, who, when she first heard the theory of man being descended from the lower animals, expressed herself in this manner, "My dear, let us hope it is not true; but if it is, let us pray that it does not become generally known". (It might be remarked in passing that we are not defending any theory of man's origin—simply discussing a state of mind.)

Too often the minister is known as an obstructionist, an obscurantist, when he should be a leader in thought. We need to get the right perspective. We need to orient ourselves frequently; and all of our efforts at orientation must not be retrospective—we must look in all directions. Remember Lot's wife. It has been aptly said that "her retrospective orientation resulted in crystalization".

But to get to the specific matter in hand—does this Newer Psychology have any practical value to the pastor of today? We believe that it does, and shall proceed to discuss a few of the phases which can be of use to the minister.

Behaviorism. We might glance very briefly at what is known as the Behavioristic School. This is, of course, a purely mechanistic scheme, warmly defended by John B. Watson, formerly of Johns Hopkins, and many others. Their idea is, as I interpret it, that we have no such thing as consciousness, but that life's processes are all a series of actions and reactions, the result of responding to certain stimuli. To me, Watson's scheme does not belong in the realm of Psychology, but rather to Physiology or Biology. It will perhaps not be of much use to the minister, except that in the study of children, and of certain mature individuals, it may help us to understand the reason for actions which we might not otherwise be able to explain. Behaviorism is grossly materialistic, and explains no mental or psychical processes that cannot be accounted for in other ways.

Repressions and Complexes. We have indicated that Behavorism is of doubtful value to the minister. No such thing can be said of the phase of Newer Psychology which we are now entering—The Psychology of the Unconscious or of the Sub-Conscious. This has been of great value to me personally.

One of the chief tenets of this school is the theory of Repressions and Complexes; i. e., if we repress any natural or normal desire, it will either find an outlet in some other way, or will burst forth in some abnormal manner, resulting in a complex or mental twist of some sort. We are all weary of Freud, as he turns everything into sex; but he has done yeoman service in systematizing what knowledge we have of the working of the Unconscious or Sub-conscious. And I am not so sure but that out of all this present-day muddle, we may emerge with more sensible ideas even on the question of sex. Certainly, we have not solved the sex question by putting the taboo on it all these years.

Among the most lucid and the most sane writers on the Repressions and the Complexes are H. Crichton Miller and A. G. Tansley.

But you may well ask the question—What good would a knowledge of these things do me, as a minister? Just this—Nearly every person you meet (or certainly a large majority

of people) has some peculiar mental quirk. It may range all the way from some trivial thing like an aversion to a certain name, to a real dangerous mania. Once we just tried to overlook these things, if they were not of a violent nature, and half jokingly remarked as we saw evidences of such abnormalities, "Well, he is just a little queer". Modern Psycho-Therapy inquires into the causes of these things, and is often able to check them before they become deep seated. And even though the minister never goes into the field of Psycho-Therapy very extensively, even though he may dismiss the so-called faith cures with a shrug of the shoulders (which he should not), even though he may have only a superficial knowledge of Psychology, it gives him a better understanding of human problems to know the reasons why some people are "queer".

We might illustrate: A certain woman has always had a decidedly pessimistic outlook on life, inclined to be terribly morbid. Investigation revealed the fact that in youth she had a serious deformity which she thought could not be helped, even by an operation. However, with modern plastic surgery, and with the help of a good family physician who knows something about modern psychology, this woman's whole point of view on life is being gradually made over.

And there are endless ramifications to the workings of this law of Repression and Complex. A woman who is a man hater will often be found to have had a cruel father, or to have been abused by a man; a child who fears darkness has been punished by being shut up in a dark closet; and so on almost *ad infinitum*. And we need not be afraid even of the matter of sex. Every normal individual has certain periods of homo-sexuality followed by periods of hetero-sexuality. The normal boy is first attached to his mother, as a baby in the home, because she attends to his physical wants; then as he grows up he fixes his interest in his father; at a later period in life the other sex again attracts him, this time a lover. And if he is deprived of the privileges of having any one of these perfectly normal experiences he becomes a more or less abnormal human being.

One of the most revolting of all human beings is the man who

has become a sexual pervert. Psychologists have made a close study of many of these cases, and I am told that in most instances the pervert comes from a home where the boy is deprived of the companionship of his father, either through neglect or through the death of the father, when the boy was small. The thought of incest may never be in the mind of either the mother or the child, but there is a certain age at which a boy must have the companionship of a wholesome man friend, and if he is denied that privilege, humanly speaking, he cannot be normal. The Boy Scout Program and the Big Brother Movement have both been fine gestures in the direction of giving a boy wholesome companionship in the impressionable age.

So it would seem that even a slight knowledge of the workings of Repressions and Complexes does enliven our interest in, and deepen our sympathy for, those people who are a bit "queer". "And all the world is queer, except me and thee, and perhaps thou art a little queer." And only when we do have an enlightened sympathy are we able to render assistance.

Suggestion and Auto-Suggestion. With this comment on complexes, we pass to another division of Psychology, which is certainly of value to the minister—Suggestion and Auto-Suggestion. This, of course, is a part of the Psychology of the Unconscious or Sub-Conscious, but Suggestion is one of the remedies employed to counteract the effects of some of the complexes, this being only one of its uses, however. For convenience in discussion, we may refer to suggestion as hetero-suggestion, and to suggestions implanted in our own mind as auto-suggestion—ideas I suggest to myself, to my own unconscious mind.

In the use of hetero-suggestion, the politician is Suggester Par Excellence, than which ne plus ultra. We would disdain to use some of the methods he employs, but we might emulate his example in some respects. He radiates happiness, he ostensibly promotes prosperity, and to most of his clientele, the effect is the same as if he did really promote prosperity. A very thoughtful writer has said that since all wars are fought on the strength of slogans or shibboleths, "Remember the Alamo", "Remember the Maine", "They shall not pass", "To make the

world safe for democracy", etc., that we shall not make much headway in our struggle for peace until we get a suitable slogan. Just some other instances of suggestion.

Advertising furnishes another very fertile and varied field for the use of suggestion. If our bill boards and magazines, newspapers and moving picture screens continue to tells us hundreds of times a day that such and such a car is "bigger and better", the increase in the sales of this car is soon evident.

One of the most obvious and yet rather subtle illustrations is to be found in the attempt of some of our cigarette manufacturers to induce women to smoke cigarettes. They constantly portray well-known actresses and public women as recommending their particular brand, and producing signed testimonials to substantiate their claims. They are smart enough yet not to show women smoking cigarettes on the billboards, but that is coming.*

In addition to the uses of suggestion already indicated, there is another use, perfectly legitimate, which the minister may employ. We refer to the use of suggestion by an executive to keep those around him from feeling discouraged, and also to prevent them from feeling that he is getting the glory for all that is accomplished. The clever executive plants an idea, but he never claims credit for it; he allows those who nourish it to have the credit. And there is certainly nothing dishonorable in this; it is the part of good sense, discretion and relegating one's self to the background.

Another use of suggestion which the minister employs in every sermon is the Law of Affirmation and Repetition. The good sermon teaches only one truth, but it must be dressed up in different phrases; it must be affirmed, and constantly repeated, by different means of approach. All of us are children more or less, and with us as with them, "The price of acquisition is eternal repetition". By apt illustration, by appropriate quotation, we continue to suggest that a certain mode of conduct is superior to all others, and gradually we may con-

*Such billboards are *already* much in evidence.—Editor.

vince some that what we say is true, and we may influence their conduct accordingly.

Another way in which we may use the laws of Suggestion very profitably is in dealing with people who have deep-seated prejudices or biased views of long standing. Modern psychologists describe to us a process known as RATIONALIZATION, with which every minister should be familiar. It is difficult to give a definition of Rationalization, but the process is very well depicted in the old expression, "That is an excuse and not a reason". A man has a deep-seated prejudice, and instead of giving the real reason for his conduct—which he may not even be conscious of himself—he invents another reason to explain his course of action. This procedure is designated by the term Rationalization. A certain man does not pay his taxes, or gives a dishonest return. He assigns as his reason that the state officers do not use the money properly, when, as a matter of fact, he is niggardly and miserly. A man refuses to vote because, as he says, all office-holders are dishonest, when the truth is that he is just too indolent or careless to comply with the technicalities which will enable him to exercise his prerogative as a citizen. And the most common illustration in the life of the minister is that of the man who refuses to unite with the church because, as he says, there are so many hypocrites in it, when the real situation is that he simply hasn't the courage to relinquish some of the habits which he knows he must give up if he openly espouses the cause of the Kingdom.

Would it not be of great assistance to the minister to have a little better understanding of some of the real reasons for the prejudices and foibles of those with whom he works? If I am able to fathom the real reason for a prejudice, instead of just accepting the ostensible one, will I not be a better shepherd of souls? And I believe that Modern Psychology can be used very effectively in cases similar to those indicated. We must deal with the situation that brought a man to his present views, and not simply with what he has to say about his opinions.

And now a few words about AUTO-SUGGESTION. Auto-Suggestion finds its most fertile field in all sorts of schemes of so-called divine healing or faith healing. It also forms the key

to most of the systems of memory courses, training of the power of will, etc. Mary Baker Eddy was somewhat a pioneer in the field of auto-suggestion in healing; but she so cluttered up her scheme with oriental mysticism and rehashed Buddhism, that most of us get a feeling of dizziness when we essay to peruse her ephemeral effusions. But her scheme has merit in it; and science has definitely proved that the state of mind seriously affects the physical processes.

It remained for Coué to popularize auto-suggestion with his "Every day in every way I am getting better and better". However, the greatest contribution has perhaps been made by Baudouin. His treatment of the subject is sane, and the mechanics of auto-suggestion are explained in a very lucid manner. We advise every minister to read his book.

If the Christian minister knows something of the workings of auto-suggestion, not only can he use it to advantage in his own life, but he can help others to employ it in their lives. There are at least two classes of individuals that can be helped by the proper use of auto-suggestion, despondents and hypochondriacs, and there are probably some of these in every congregation.

In my own life I have found the Law of Reversed Effort of incalculable value. This law teaches us that the harder we try to keep from thinking about a thing, the more vividly it is impressed upon our minds. The only remedy is to put something positive in the mind to replace the negative. For instance, I say, "I am not going to worry". The actual truth is that the more you say this to yourself, the more you will worry; unless, of course, you put some positive constructive thought in your mind to replace the negative.

An interesting illustration came to me from some friends. A little girl of about four or five years of age came in one day and without any provocation casually remarked, "Oh, hell, hell, hell". Her mother was shocked, but attempted not to show it. (Children love to shock their parents; it attracts attention.) The stock thing to have done was to put soap in her mouth, or otherwise punish her, and forbid her under severe penalty ever to say that again. Instead, the mother ignored it, and

immediately got the child's mind on something else, and the naughty word was forthwith forgotten. In passing, it might be remarked that some of us ministers might take a hint from this replacing of negatives with something positive, and preach a positive Christianity.

Now, in concluding this rather rambling discussion, it is perhaps not necessary to add that we have not made any attempt to be either thorough or exhaustive, we only "suggest". Some of the greatest psychologists have not even been mentioned—Bergson, MacDougall, etc. All that we have attempted to do is to bring to the attention of the pastor the fact that the Newer Psychology, instead of being an enemy, may be a friend in need.

A word of caution may not be out of place—we advise strongly that you keep some of these newer discussions, ostensibly of Psychology, out of the hands of the very young, the mentally immature, or even the spiritually weak brother. It is the minister's job to help direct the reading of his congregation. This can perhaps best be done by suggestion, quotation, etc., and not by proscription. If you want to boost the sales of a questionable book, the best way to do it is to attack it, with bitter invective or surreptitious satire.

Choose, digest, advise, suggest, and by the judicious use of many of these better books on the Newer Psychology you will not only increase the fruits of your labors, but we honestly believe that the minister himself will "increase in wisdom and stature, and in favor with God and man".

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THE EFFECT OF RECENT CHANGES IN CHINA ON THE WORK OF THE CHRISTIAN CHURCH.*

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"The Effect of Recent Changes on the Work of the Christian Church in China" is a big enough subject at best, and it is possible in a brief discussion of this sort to touch only on the main points. The chairman of the Association said I could have the utmost latitude in the use of the word "Recent". As a matter of comparison, therefore, I will take "Recent" to mean about thirty years. To some this may seem a good while. To others who are in this audience these thirty years have passed very quickly. Compared with the 4,000 years of China's history it is a small particle of time. What do we mean by the much used words "the Christian Church"? In this discussion I will take the Church in its broader sense as the Kingdom of God, the visible Church, including all who are working for its establishment throughout this great land.

When we speak of "Changes" there are a hundred things that might be mentioned: The evolution of travel, for instance, from the wheel-barrow and the sedan chair, through the donkey and the cart, up to the steam launch, the automobile and the aeroplane. Or one might mention the doing away with the old

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*A paper read before the Shanghai Missionary Association, November 6, 1928.

examination system and the substituting of modern schools. Another may be impressed by the fast disappearance of the queue and the impending fashion of bobbed hair among the women. The new woman is another new tendency deeply significant, or the new doctor, or the new dentist whose sign is a dental plate with a gold tooth in it. Another significant change is the suppression of opium, first started by the missionary group and other Christian workers. It attained at first an astonishing degree of success, but during the confusion of the Revolution the cultivation, sale and use of opium has had a distressing recrudescence. But the new government is taking hold of the matter, and just as I write a Nation-wide Anti-opium Convention is being held in Nanking under the chairmanship of a Christian man (General Chiang Chih-chang) and with Christian men largely in the lead. What foreign Christian workers started thirty or more years ago is being taken up and carried on, we hope to the finish, by Chinese leaders, many of whom are impelled by the Christian motive. Other big changes, as compared with three decades ago, are the student and labor organizations, the arousing of public opinion by propaganda, unknown in the old China of a generation ago, and last, but not least, in the minds of a great many, the constant increase in the cost of living. When we mention changes these and many other things come to mind.

Compare, for instance, Nanking and Szechuen Roads in Shanghai with the new Chung Shan Road in Nanking. A few decades ago the Municipal authorities in Shanghai were struggling with the Chinese authorities for the widening of these thoroughfares. They met many obstacles, such as "feng shui" and other objections. Fifteen feet was considered to be quite a triumph. Now the Chinese authorities of the new government in Nanking are tearing down houses, removing graves, filling wells and overcoming objections of every sort in the construction of a road 120 feet wide, running right through the heart of the new capital.

Or, for another illustration, take the first Missionary Handbook, issued in 1896, one of the books in my library rescued from the loot of March, 1927. To open it at the Table of Con-

tents and glance down its pages seems to take us back for a century, but, after all, it is only thirty years ago that this book was issued. The first article is on "Confucianism", by that venerable sinologue, Dr. E. Faber. Confucianism then held the center of the picture. Now it is Sun-Yat-Sen-ism, or, to use a new term, Sanminism. Dr. Faber was pointing out how Confucianism could not prevail in the search for ultimate truth. And a writer in a recent number of the "Chinese Recorder" has an article on the subject, "Will Sanminism Survive?" Another great Chinese scholar of that generation, Dr. Timothy Richard, had an article on "China's Appalling Need of Reform". Dr. Richard's article was part of a paper read before the Nanking Missionary Association in November, 1893. If Dr. Richard could have looked ahead thirty-five years, what he would have seen as to the awakening of the Chinese people to the need of reform would have been almost incredible. And if *we* could now look ahead thirty-five years, the changes which will have taken place will perhaps be beyond *our* imaginings.

The "Year Book" of 1896 dealt largely with the impact, apparently feeble, of the missionaries from the West upon the Chinese thought and belief. The "Year Book" of 1928 deals with results that even the most sanguine of that day could scarcely have forseen. There is a shift also from emphasis on missionary effort to Chinese initiative and achievement.

Passing from the conglomerate list of changes which are more or less apparent, and the enumeration of which would take too long a time, what are the fundamental and far-reaching factors that account for such transformations as we see around us? I would enumerate three:

First, a dawning racial and national consciousness which is giving the Chinese people an entirely new view with regard both to themselves and to the world in which they live. It is as though a family had moved from a dark and lonely road to a mountain plateau. Thirty years ago the mass of the educated men of China regarded their country as the one central and controlling nation of the world. They could treat with unconcern the aggressions of foreign powers. They were too learned to fight. And experiences of conflict with the outsider

were discouraging. But their statesmen made up in shrewdness what they lacked in military resources and knew how to play off one foreign power against another. There was no outcry, though doubtless much consciousness of pain as the Powers laid fetters and restrictions one by one upon Chinese sovereignty. Now and then there was a voice crying in the wilderness, such as Viceroy Chang Chih Tung's "Learn", but for the most part the Giant was asleep with only consciousness enough to dreamily brush off the flies now and then. But the Giant is now awake. This is a vivid and poignant fact that needs no emphasis.

The second big change is a nationalistic "right about face". Dr. Arthur H. Smith wrote in his "Chinese Characteristics", as quoted in the "Year Book" of 1926, "The face of every Western land is toward the dawning morning of the future, while the face of China is always and everywhere toward the darkness of the remote past". Rather should we say that China's gaze was toward a Golden Age of the remote past. But China is now travelling in the opposite direction. It is no longer the days of Yao and Sun that lure the heart, but a Golden Age that is to come.

This momentous change is marked by an attitude, not of conservation alone, but of absorption and adaptation. There is a determination to gather together what, from the Chinese point of view, most serves the present need, no matter from what land it may happen to come. Science is displacing superstition. There is a new language. When the language of a people changes, as has the Chinese language within less than a quarter of a century, there is "something doing". The written language is no longer the language of a selected class, but of the masses, enriched by the ancient classics in a way that perhaps no other language of the world is, except it be the English tongue. There is a new government, not on paper alone, but in the fundamental desire and consciousness of the people. Though China has been ruled for so long by an autocracy, yet all students of Chinese history and traditions know that there has always been a substratum of democracy. The democratic principle is now prevailing and probably will con-

tinue to prevail, in spite of the greed and ambition of individual men. The change of the capital, too, from Peking to Nanking is a most significant event. At first many shook their heads and said it could not be. It was "unthinkable" and so on and so on, but it is remarkable how the present new government has followed right along the lines of Dr. Sun's "San Min Chu I" and loyalty to him has been one prevailing feature in the establishing of the new capital in Nanking. As Mr. Li Tzhyung, writing in the "China Critic" of September 6th, said, "It was Dr. Sun's idea for the infant republic to get as far away as possible from the ancient capital which savors of monarchism, mandarinism, and, worst of all, foreign imperialism. . . . Dilapidated as Nanking may be and inadequate as is its equipment and accommodation for government offices, it is still cheaper and more economical to build a magnificent capital in keeping with its dignity in due course of time, than to spend hundreds of millions on war which the retaining of Peking as the national capital may easily bring."

The beginnings of a democracy in China and the conception of a new and magnificent capital in what is now a rather sprawling, dusty and unattractive city, may seem to some to be very crude. But Greater New York was only an unpromising village two hundred years ago.

The third great change is a revolution which is the beginning of the development of a new China. The revolution has affected or will affect every department of Chinese life, such as the home and the human relationships. The paternal idea of government and the old relation between prince and minister are gone. The old-time marriage customs founded in the autocratic choice of parents are being repudiated in many quarters and the movement will grow. However critics may scoff at the slowness of progress in view of all the promises that were made at the beginning of the revolution, yet there are impending changes that may within a short time astonish the world. Popular education will grow. The military system which is being enforced in the schools might render China the most thickly populated military nation of the world. We hope that China will never become a military power, which might be a

menace to the world, but that is a possibility. The rebirth of a nation is at hand. We are living in an age on ages telling, and in a land where one day is now as a thousand years.

All of these and other changes are having profound effect on the work of the Christian Church.

We have yet to realize, perhaps, the far-reaching effect of the impending abolishing of extra-territoriality. At this point wise and good friends may not agree. But, reading the signs of the times, I am convinced that it is only a matter of a few years until extra-territorial privileges will be so modified as to be practically ineffective. Three of the powers have already made treaties in which there is a waving of extra-territorial rights, except under the most favored nation clause, and it is almost certain that as one treaty or another expires the pressure from the Chinese government will be such that the treaties of 1842 and others built upon them will be relics of the past. At best extra-territoriality has been a necessary evil. That it was necessary I am prepared to admit. An esteemed friend writes, "Did not the health, order and safety of the foreigner, whether merchant or missionary, make extra-territoriality imperative? Did not China bring extra-territoriality upon herself." I think it would much help the situation if at this time high-minded Chinese would admit that because of the corruption of the Chinese government two generations ago extra-territoriality was practically forced upon foreign governments, just as generous Britons admit the mistakes of George III in bringing about the war with the American colonies. Having made this admission on the one hand, I take it that it can only be fairly said on the other hand that for the missionary cause at least, extra-territorial rights have always been a handicap. In this respect merchants and missionaries are on a somewhat different footing, and some missionaries have, it seems to me, gone too far in forcing their views in such a way as to involve merchants to give up a right they can hold with much less danger to their cause than the missionary can to his. It is not that missionaries have consciously abused the privileges of citizenship, safeguarded by foreign governments. Many have been conscious of the dangers involved in resting their

rights upon a government other than that under which they lived, and have endeavored to let their protection rest only upon the good-will of the Chinese people.

In spite of this, however, there has been a false prestige attaching to the missionary and through him to Chinese Christians, whose rights were established because of these treaty stipulations. The Boxer year brought to the Church the strength and the glory of martyrdom, but the aftermath was not all that might have been hoped for, because by the very stipulations of that settlement missionaries had even a stronger appeal than before to foreign governments, and Chinese workers had an appeal through the missionaries to a government not their own. Not that this privilege was often used, but it was sometimes used and sometimes abused, so that there has grown up a kind of invisible *imperium in imperio*. The foundation upon which the rights of Christians was laid has at best been full of flaws, and upon it has been built up a dependent Church, too much beholden to the missionary whose government had declared that there must be religious toleration. Nor does fault in the matter attach to the missionary alone, but to Chinese workers who have in some cases claimed protection and privileges that in the long run could only weaken the Christian cause. It is not a time for recrimination or fault-finding, and we can let bygones be bygones and be thankful that we are entering upon a new day. Extra-territorial privilege has disappeared almost altogether for the nationals of some countries. It has practically disappeared for many who might technically claim it, and all who live in China will no doubt before long be out in the open, with no other claim for protection than that which is freely granted by the Chinese government. There will be a new risk, perhaps not as great as some fear, but there will be also a new and hopeful independence. We can be thankful that the revolution has dealt a death blow to the incubus of extra-territorial rights.

Another effect of recent changes upon the Christian Church is the new status of religious liberty. Liberty of conscience is by the new government accepted in principle. Six out of ten of the heads of departments in the new government are

or have been professing Christians. There seems to be no question as to their right of belief. Also many others in prominent places in government employ are Christians and some of them quite outspoken in their Christian profession. There seems to be no restriction upon them because of this fact. There will doubtless be abuse and unfairness of application in the matter of liberty of conscience. The status of mission schools, which still fail to illustrate full liberty of conscience, is the most complicated, because of a theory that religion must be divorced from education. And there are outside influences that will work against freedom of belief. But despite all this, things are different from what they used to be. Formerly there was a tolerance of the Christian religion because of pressure of foreign governments while there was no question as to freedom of belief of Taoists, Buddhists and Mohammedans. But now some, especially those under the spell of communism and other outside influences, would put a ban upon all religion, and in some places Buddhists have suffered as much as have the Christians. But there is an entirely different line-up. The issue is not now Christianity alone against intolerance and persecution, but religious liberty versus an intolerant atheism. The fight for out and out liberty of conscience is far more hopeful than it was twenty years ago.

The third far-reaching effect of recent changes upon the work of the Christian Church has to do with environment and attitude. A quarter of a century ago we seemed to be up against a dead wall of apathy. There is indeed apathy still, but along with it are both antipathy and sympathy, together with a heart-hunger and spiritual restlessness which create an opportunity never known to the Church in China before.

It goes without saying that the new nationalistic feeling is having its effect inside the Christian Church in the developing of a new independence and desire for leadership which will mean also a new sense of responsibility. All this is to the good, and is being met by missions and missionary workers with varying degrees of cooperation, and the transferrence to Chinese fellow-workers of larger responsibilities than ever before. It would be impossible, within the limits of this paper,

to enlarge upon this point, but, as one illustration, we may take the action of the largest mission, the China Inland Mission, in regard to cooperation with their Chinese co-workers. Dr. D. E. Hoste has been so kind as to give me an outline of decisions that have been recently arrived at by that most evangelical and evangelistic mission, and I venture to quote his letter at length:

"During the past twelve months thought and prayer have been given to the future relationships between Church leaders and Churches with our foreign missionaries. Conferences have been held in Shanghai, Chefoo and Tientsin, where large numbers of our missionaries were assembled last autumn; similar gatherings of the missionaries on furlough being held in the home countries. During the same period a large number of our missionaries have returned to the interior, and have had personal consultation with Chinese leaders. In the light of the thought and information thus collected arrangements have been agreed upon comprising the following points:

(1) The management of Church affairs will be in the hands of the Church and its appointed leaders. Much progress has already been made in this direction in a number of our districts. It will now be done generally throughout our work.

(2) In this way a number of the foreign missionaries will be set free for Bible schools and also for evangelistic work in districts hitherto partly or wholly unreached.

(3) We propose that to a larger extent than formerly the Chinese should have a voice in the arrangements of our Mission Institutions, in order that these latter should bear the impress of the Chinese, rather than the foreign mind.

(4) The use of foreign funds in connection with Church work will gradually be withdrawn, under a plan, at stated intervals.

"We recognize that to prepare a 'Statement of Policy' on paper is like drawing the plan of a building. The real work comes in giving effect to it, and this mainly depends upon the measure of true fellowship and good understanding as between the Chinese leaders and the foreign missionaries. We missionaries need to be imbued with the spirit that led Jonathan to

love David as his own soul, and to give him his robe and his bow. We shall be grateful for the prayers of others as we seek to deal with these important matters."

My good friend, Rev. George Douglas, of the Scottish Presbyterian Mission, writing from Liaoyang, Manchuria, has sent a letter which I would like to quote in full were there space. Among other things he says:

"By far the most interesting missionary event that has taken place in your absence from China has been the Union Assembly last October, and it is most significant that it should have taken place in a year in which it was too generally assumed in the western world that missionary operations had of necessity come to a standstill, for the time being at least. . . . The fusion of the entire Church of China into one is being brought about, as so often in Church history, by the fires of persecution; coupled by the determination of Christians of all denominations to sink all minor divergences, for the sake of showing a united front (1) to the appalling mass of heathenism, (2) to the national government, and (3) to the whole outside world. They want to show their essential oneness in everything that is vital in these days of reconstruction. Certain it is that the Church (of all denominations) is the most united thing in China at the present time; and that is as it should be, if Christians really have the self-sacrificing spirit of the Master. And the more it can assert its unity the more force will its claim have that it is Christ alone who can bring to fruition the people's real, if perhaps unrealized, national aspirations."

It seemed to some eighteen months ago that the missionary would be no longer wanted. Some said he would be no longer tolerated. But readjustments have brought many pleasing surprises. Not the least of these is the welcome that has been given to missionary workers who are returning to their posts with the determination to enter into full cooperation with the Chinese Church in the task that lies ahead. There are many illustrations of this. And it is a welcome not only from Chinese Christian workers. Many other thoughtful Chinese are expressing appreciation of the work that has been done by missionaries in the past, and the desire that they shall continue to

carry on. I venture to quote from a letter that has just been received from a prominent and well-known official in the new government in Nanking:

"You have returned to China in a most interesting time, for the ideals that inspired the new order of things have come nearer realization than ever. We are grateful to you for what you have done in the past in helping us mould those ideals and we now welcome you back for the implicit faith you have in our people and for the cooperation you can give in our great task of reconstruction."

Rev. R. A. Jaffray, in an interesting letter, in reply to my inquiry, has written from Wuchow, Kwangsi. He speaks of the remarkable material progress that is being witnessed in that province, and then goes on to say:

"As to our mission policy, we have for many years worked in close consultation with Chinese as members of our Executive Committee. Our Chinese leaders have developed wonderfully along the lines of administration, and are taking a leading part in the work, as never before. Of course, all our missionaries practically were driven from the interior, and are only now beginning to return. Business matters from all our more than sixty churches come to the Executive Committee, not through the missionary, but through their District Conferences, and thus is the voice of every worker concerned, including the delegates of the respective churches. Our people, though poor, are pressing forward steadily and rapidly in the matter of self-support.

"The opportunities to preach Christ to the masses, both in the city and in the country, are unprecedented. Open doors are presenting themselves on every hand, and our itinerant evangelists, both men and women, are having splendid opportunities. We are laying definite plans through the combined and united efforts of Chinese workers and foreign missionaries, to reach the northwest section of our province, where as yet the Gospel Banner has not been carried. We are approaching this unoccupied field from several points, and believe that ere long we will be able to report that Christ has been preached to these, who now sit in darkness and in the shadow of death.

"Another recent and interesting development in our work is the undertaking by our Chinese brethren, with our help, of a real missionary work outside of their own field. We have sent our first Chinese missionary to the Chinese immigrants of the Dutch East Indies. He is located at Makassar, the capital of the Celebes, and we are hoping and believing that self-supporting churches in many of these ports, which throng with Chinese from South China, and where no work has yet been attempted, may soon be opened."

The passing of the revolution has left us with old tasks not completed and new tasks that demand new grace and tact. The call for training, guiding, counseling and comforting our fellow-workers and helping to raise the standard of Church membership is as insistent as it is apparent. Not a few sheep have strayed from the fold. Shall we not search them out on the dark mountains, and if possible bring them back? There are those ready to listen now who were never willing to listen before. And there is another group which makes for us a new and difficult task. Scattered throughout China are thousands, maybe hundreds of thousands, of those who have passed through Christian schools and colleges for a longer or shorter time, not a few of them graduates, who have slipped their spiritual moorings and seem to be lost to the Church. There are hundreds of returned students who have been under Christian influences both in China and abroad, but who are now separated or alienated from the Church. Some of these who were apparently earnest Christians have become unbelievers. There are others in places of public responsibility who are undergoing fierce temptation. Here is an urgent call for prayer and sacrificial effort.

Many have supposed that Christian work and especially the work of Christian missionaries would now be cramped and confined. Even if this were so, we would be no more restricted than were the early missionaries and even our Lord Himself. He began with small circles of two or three disciples and it was only by slow degrees and in the face of opposition and persecution that these circles widened and spread over the land. But it is not within such limits that Christian work is now re-

stricted. There are in many places the old-time opportunities for the reaching of the masses. Of this many instances could be given. Let one suffice—Rev. G. A. Clayton, writing from Central China, says:

"There is a tremendous extension in Inland China of the work of street preaching—literally on the streets—pasting up of posters and other aggressive evangelism without any serious interference. In fact, my correspondence would lead me to say that any man who attempts a lucid statement of the saving power of the Gospel is sure of a hearing."

We have up to this point been speaking of the changes. This discussion would be incomplete without mentioning some of those things that are eternal and unchanging. Let us name three:

Our risen Lord is changeless. He is "the same yesterday, today and forever". He is the same Lord, who went about doing good and healing all that were possessed of the devil. He is the same Lord who went back to the place where He had been stoned. His love is the same as it was then, embracing all the world. His power is the same "all power in heaven and in earth". His love is unchanging. He loves to the uttermost. He breaks down the middle wall of partition between one race and another. His heart yearning is the same. He longs to see of the travail of His soul and be satisfied. His last command is the same. No changing circumstances or local conditions can alter that. We are to preach the Gospel "to the whole creation". And His promise is the same, "Lo, I am with you all the days, even unto the end of the world".

Human need is the same. I have a friend who is a professor in a State University and a profound student of history. He says that it can be shown by charts and demonstrations that human nature has not materially changed in the last 2,000 years. People sometimes put a new label on human nature and imagine that that changes its composition. Or they suggest new grooves along which human nature may be made to run, and think they can conquer and control it in that way. But after all artificial plans have failed, there are the same human tendencies, and the same human heart which was made for God and "can find no rest until it finds rest" in God.

The third of the unchangeables is the Word of God, which interprets both Christ and the human heart. Here we have portrayed as nowhere else Him, Who is "the Messiah of prophecy, the Christ of history, and the Saviour of the world". Especially for nation-wide distribution we have the Gospels "in which", as Dr. Henry Van Dyke says, "the life and doctrine of Christ are woven together and inseparable like a robe without a seam". And in this Book, as at a living fountain, thirsty human hearts can drink and never thirst again!

This is the day of and for the Scriptures, a progressive and perfect revelation from God, culminating in Jesus, the Son of God. Herein is written so clearly that he who runneth may read the way of life. Let us put aside the things that hinder and let the Scriptures speak their simple and saving message both through written page and anointed lips.

It is said that Li Yuan-hung, former president of China, was once asked when the revolution began. His reply, according to the report, was, "It began when Robert Morrison translated the Bible into the language of the people". Whether this story be authentic or no, it embodies a fact. The Book with its dynamic ideas started all the upheaval, and now when we have come to days of resurrection, shall it be thrown aside? No! Its message is more vital than ever, and if we will only use it, it will light the way to the end of the road. And it is gratifying to learn that, according to the figures issued by the three Bible Societies, the British and Foreign, the American, and the Scottish, more Bibles and portions have been distributed within the first nine months of 1928 than in any similar period in the past, the total being nearly 11,000,000 copies. Also the Tract Society at Hankow, according to a statement of Mr. Clayton, has for the twelve months just closed reached a circulation of 7,000,000 for the first time in the history of the society.

What was true in the days of Isaiah and in the days of the Apostle Peter is true in our day: "For all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth and the flower thereof falleth away, but the Word of the Lord endureth forever."

THE UNION SEMINARY REVIEW

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THE BIBLE.

A New Commentary on Holy Scripture, Including the Apocrypha. *Edited by Charles Gore, D. D., H. L. Goudge, D. D., and Alfred Guillaume.* The Macmillan Company, New York, 1928. 1624 pages. $5.00. In 1908 a one-volume commentary on the whole Bible appeared, edited by J. R. Dummelow, of Queens College, Cambridge. He was assisted by about forty scholars from the Anglicans, Methodists, Presbyterians and Congregationalists of England, Scotland, Canada and America; there being seven Americans among them. In 1920 A. S. Peake, Professor of Biblical Interpretation in the University of Manchester,

England, edited a one-volume Bible commentary, assisted by sixty scholars from the Anglicans, Presbyterians, Methodists, Congregationalists and Baptists of England, Scotland and Canada; not one American among them. Dummelow's and Peake's commentaries have justly enjoyed a wide circulation.

In the Fall of 1928 still another one-volume commentary on the whole Bible was brought out, known as Bishop Gore's Commentary. Gore includes the Apocrypha in his edition. The work is handsomely bound in one volume, 9½x6½x1¾ inches; weight, 3 pounds; printed in clear type on India paper; double columns; all at the low price of $5.00. The book is a masterpiece of the printer's art; edited by three distinguished Anglican scholars; with special contributions by fifty-two other scholars, all apparently Anglicans, and all living in England except four.

The Commentary is thus a product of the Church of England and champions the well-known Anglican views as to the Church, the Sacraments, Apostolic Succession, the Episcopal form of Church Government, the Ministry, Ordination, etc. We who hold to the Reformed theology reject these views as unscriptural. Unfortunately, Bishop Gore and his collaborators have examined the Scriptures through Anglican spectacles and have thereby misunderstood and misinterpreted, according to our view, not a few Scripture passages.

In spite of this defect, we rejoice to note that Gore and his distinguished helpers contend powerfully for the Virgin Birth, the Deity of Christ, the Trinity, the bodily Resurrection of Jesus Christ and of the believer, the forgiveness of sin through faith in the vicarious death of Christ, the objective and real appearance of the risen Christ to Saul of Tarsus, the apostolic authorship of the Fourth Gospel, and many other orthodox doctrines of the Christian Church. Surely these beliefs constitute no small creed.

We have space in the REVIEW only to summarize a few of the positions in this commentary in regard to some outstanding topics. For the sake of clearness we will number these views. (1) The Origin of the Pentateuch. The Pentateuch was not the work of Moses but rather a compilation slowly formed over a period of four hundred years (850—450 B. C.); composed of four main documents written at different times, at different centers, by different authors. Thus the Pentateuch took shape as we now have it at about 400 B. C. (2) The Book of Isaiah. There are at least three Isaiahs. The first Isaiah, Son of Amoz, wrote most of chapters 1-39; Second Isaiah, an unknown prophet of the Exile, is the author of chapters 40-55; the Third Isaiah wrote chapters 56-66 after the Exile. (3) The Book of Jonah is a parable or allegory and not actual history. (4) Daniel was written about 165 B. C. to comfort God's people in Palestine at the

outbreak of their persecutions by Antiochus of Syria. (5) Zechariah is not a unity. Chapters 1-8 were written in 520 B. C. and chapters 9-14 later by a different author to meet a different situation. (6) Inspiration. The Bible is inspired of God and if we follow it in its main teachings we will never go wrong in belief or practice. Nonethe-less, it has not a few mistakes of various sorts. Much in the early chapters of Genesis is folk lore, and there are errors of different kinds scattered here and there throughout the Scriptures. (7) Election. The Commentary rejects the interpretation of election as given by John Calvin and the Westminster Standards. The view presented is that in the Old Testament election is God's choice of the Jewish nation to be the channel to carry His revelation to the other nations of the world. In the New Testament the prevailing idea of election is God's choice of the Church to carry the Christian gospel to the ends of the earth. In reference to the individual it means God's choosing men to enjoy the benefits of church membership; or their acceptance, under the influence of the Spirit, of God's offer of salvation. All who accept Christ become "elect". Election does not refer to any eternal decree of God. (8) The Pastoral Epistles were written by Paul. (9) Second Peter was possibly written by Peter, but more probably by some one taught by Peter. (10) The Book of Revelation was written by John, an unknown prophet, not the apostle. The "thousand-year" period of chapter 20 denotes the present gospel era, stretching from the Ascension to the Second Coming. (11) From the first, baptism was administered in two ways, by immersion and also by sprinkling, and probably infants were baptized from the very first. (12) Galatians was written in 49 A. D. and is the first of Paul's letters. (13) The Church began with the call of Abraham, and is one and the same in all ages. (14) The Old Testament canon was gradually formed in three stages as follows: (a) Pentateuch completed about 400 B. C.; (b) the Prophets completed about 200 B. C.; (c) the Writings completed at 100 A. D. (15) The New Testament Canon. About 150-175 A. D. the Church was driven by heresies to form the New Testament Canon. This also was formed gradually as follows: (a) At Rome about 170 A. D. twenty books were accepted as canonical—the four Gospels, the Book of Acts, 13 Pauline Epistles, First Peter and First John; (b) about 250 A. D. two more books were added, Hebrews and Revelation, making a total of 22 books; (c) about 350 A. D. five books were added, James, Jude, Second Peter, Second and Third John, making 27 books. The test of canonicity was Apostolicity; that is, the Church accepted as canonical those books which had been written by Apostles or men trained by them. (15) The Commentary makes almost nothing of the fall of Adam and its effects on his descendants. (16) The "Servant of Jehovah" in Isaiah

is not the personal Messiah, but ideal Israel personified. That ideal is fulfilled in Jesus Christ. (17) The Commentary insists that we cannot understand the New Testament without a clear knowledge of the Apocrypha. Accordingly, it gives full introductions and expositions of all the Apocryphal books. (18) Paul derived his gospel from the Old Testament, the teachings of Jesus and his own personal experience; and not from Greek philosophy or the mystery religions, or the teachings of Alexandria. (19) Bishop Gore stands firmly for the Apostolic authorship of the fourth gospel and claims that scholarship is fast turning in favor of the apostle John as the author. (20) The death of Christ is claimed to be vicarious, but the Substitutionary Theory of the Atonement seems to be rejected.

This brief summary of the main positions of the Commentary shows that some of the views are far removed from the teachings of the Presbyterian and Reformed Churches. At the same time we urge our ministers to purchase the book and study it diligently. It is a great Commentary and gives the views as held by many of the ablest Biblical scholars of the present day. E. C. CALDWELL.

COMMENTARY ON THE FOUR GOSPELS. *By David Smith, M. A., D. D.* 3 vols. Doubleday, Doran Company, New York, 1928. Pp. 1,351 in all. Each vol. $3.50. Set of 3 boxed, $10.00. Like his other great books—"In the Days of His Flesh" and "Life and Letters of St. Paul"—this commentary on the four gospels by D. Smith is marked by exact scholarship, a fascinating literary style and spiritual fervor. It is rich in sermon material for ministers. Sunday-school teachers and Christian workers in general will find it of incalculable value. It brings out with remarkable clearness and power the practical lessons and truths from the life and teachings of our Lord. Its simple yet beautiful style; its reverent spirit of devotion; the short divisions of the subject matter; the printing in full of the Scripture text—these features unite to make this commentary an ideal book to be read aloud at family prayers.

David Smith stands strongly for the early and apostolic authorship of the four gospels, their historical accuracy and inspiration; the Virgin Birth and Deity of our Lord. We heartily recommend this book to ministers and especially to Sunday-school teachers and Christian workers. It would make an ideal birthday or Christmas gift for the minister. E. C. CALDWELL.

THE MOFFATT NEW TESTAMENT COMMENTARY, THE GENERAL EPISTLES (JAMES, FIRST PETER, SECOND PETER AND JUDE). *By James Moffatt, D. D., Washburn Professor of Church History, Union Theological Semi-*

nary, New York. Doubleday, Doran & Company, New York. 246 pages. $3.50. This is one of the first volumes to appear of the new series which is being published under the general editorship of Dr. Moffatt, known as The Moffatt (or Everyman's) New Testament Commentary; called "Moffatt" because based on Moffatt's wonderful English translation of the Greek New Testament, and called "Everyman's" because written so simply, clearly, interestingly that every man can understand it and will want to read it. "As every man has not Greek, the commentary has been written, as far as possible, for the Greekless. But it is based on a first-hand study of the Greek original, and readers may rest assured that it represents a close reproduction of the original writers' meaning, or, at any rate, what we consider that to have been."

Among Dr. Moffatt's many great gifts are two outstanding ones which are signally illustrated in the present book: (1) that of penetrating into the meaning of a passage; and (2) expressing that meaning in concise, clear, pungent, unforgettable English. The only man I know of who can match him in these two respects is the late C. Alphonso Smith.

Here we have brief introductions to James, First Peter, Second Peter and Jude, discussing authorship, date, occasion and purpose; followed by a scholarly, verse-by-verse interpretation. The work is a standard commentary on these Epistles, written by a competent New Testament scholar. "Our aim has been to enable every man today to sit where those first Christians sat, to feel the impetus and inspiration of the Christian faith as it dawned upon the minds of the communities in the first century, and thereby to realize more vividly how new and lasting is the message which prompted these New Testament writings to take shape as they did."

The Epistle of James was written [Dr. Moffatt thinks] about 70-90 A. D., not by the Apostle James, nor by James our Lord's brother, but by some teacher of the Church called James, of whom we know nothing. It was addressed perhaps to a community of Christians living in Egypt. Thus the Epistle was not designed for Jewish Christians of the primitive period, as is commonly held. Dr. Moffatt sees no conflict between Paul and James. Both teach we are saved by faith; but James inststs, against the antinomians of the time, that saving faith always proves its genuineness by producing holy character.

Dr. Moffatt believes that First Peter by written by the Apostle Peter from Rome in 60-70 A. D. He stoutly maintains that 1 Peter 3:19 and 4:6 do not teach that Christ in the interval between His death and resurrection went to Hades and preached to the disembodied spirits there.

Second Peter was written about 90 A. D., he thinks, not by the apostle, but by an unknown teacher who writes under the name of Peter. The author of Second Peter had First Peter before him, as well as the Epistle of Jude, and he writes to some group in the Egyptian church. As to the Epistle of Jude, Dr. Moffatt believes it was written not by Jude our Lord's brother, but by some unknown teacher by the name of Jude, about 90-100 A. D., to some body of Christians in Egypt.

EUGENE C. CALDWELL.

THE MOFFATT NEW TESTAMENT COMMENTARY—THE GOSPEL OF MATTHEW. *By Theodore H. Robinson, M. A., D. D., Professor of Semitic Languages, University College, Cardiff.* Doubleday, Doran & Company, New York. 237 pages. $3.50. For a full description of the aims and methods of the series to which this commentary belongs the reader is referred to the review just above. In this volume on Matthew we have an editor's preface by Dr. Moffatt, in which he reveals the general purpose of the series, followed by the author's preface outlining the method he has followed. We then have a twelve-page introduction in which questions of authorship, date, sources, occasion and purpose are fully treated. Then follow 237 pages on the text of Matthew. The author follows a paragraph of the text with a paragraph; or, where needed, more than a paragraph, of explanation. Practically every verse in the text is treated in the paragraphs of comments.

The readers of the UNION SEMINARY REVIEW will not agree with the author's general attitude toward Scripture. They will not agree with many of his interpretations. Having inserted this gentle warning, this reviewer hastens to add that this is a commentary which any and every minister would do well to purchase. It is fresh and stimulating. The author has indispensable qualifications for a helpful interpreter of Scripture, a keen spiritual insight, a soul for truth, and power of expression. Would that space allowed a few samples. Here is one. The verse is the Beatitude on the mourners. He is writing of the overwhelming sense of Divine sympathy and love: "There can be no full appreciation of such joy except by those who have known its opposite, and it is immeasurably better to have suffered and been consoled than never to have known distress at all. In life, as in music, the most perfect form of peace is that which is brought by the resolved discord. For the comfort of God is not the use of conventional formulae of consolation; it is the perfect sympathy of one who has sounded the uttermost depths of pain. There is a mystery in sorrow, but God shares the sorrow, and we may be sure that He holds the key to the mystery."

C. L. KING.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS. *By Charles R. Erdman.* The Westminster Press, Philadelphia. 158 pages. $1.00. This is the ninth volume in the series of New Testament expositions written by Dr. Erdman. The UNION SEMINARY REVIEW has carried notices of the other volumes. After a six-page introduction, we have a splendid outline, followed by an exposition in which the Epistle is taken up by paragraphs. Those who have Dr. Erdman's other volumes will want this one; those not acquainted with the series could not do better than to make the acquaintance through this volume, for in it the author maintains the high standard set in the other volumes. Bible class teachers who are not equipped to use critical commentaries will be grateful for these expositions. The Christian who wants to study his Bible in an intelligent, systematic manner would do well to have these volumes close by. Ministers will find these volumes to be something more than commentaries; they will find them to be models in expository teaching and preaching. C. L. KING.

THE GENERAL EPISTLES: STUDIES IN THE LETTERS OF JAMES, PETER, JOHN AND JUDE. *By Samuel McPheeters Glasgow, D. D.* Pp. 169. $1.50. Fleming H. Revell Company, New York. The pastor of the First Presbyterian Church of Knoxville, Tenn., is no new hand at authorship. As long ago as 1912 he published "Border Trails" and "The Frontier". He is a composer of helpful hymns and for a number of years has been a weekly contributor to the columns of the Christian Observer in Louisville. Among these contributions there have appeared in the recent months a series of book studies, challenging and most helpful. These have now been gathered into the book under review. The analytical method of Bible study is used in the work, and a fine statement of it is given by the author and a just appraisal of its advantages presented to the reader. The work is splendidly done throughout, page after page bearing witness to the spiritual fervor of the writer, his skill in analysis, his command of a clear and forceful style and his purpose both to exalt his Lord and to help in most practical ways his fellow-Christians. I heartily commend this book to those who are wishing to study this rich group of New Testament epistles. J. GRAY MCALLISTER.

THE BOOK IN THE LIGHT OF ITS BOOKS. *By William Ray Dobyns, D. D.* Pp. 188. $1.75. Fleming H. Revell Company, New York. In his very first words Dr. Dobyns gives us an excellent reason for the publication of this book. "Perhaps never," he says, "has there been so much talk about the Bible as there is today. A great deal is being read about it. A large literature, if it may be dignified by that name,

has grown up, which has the Bible for a subject. But we may seriously enquire if the Bible itself is being studied any more generally, or seriously, than formerly. It is one thing to read about a thing and quite another to study the thing itself. We ask if this is not the exact situation with reference to the Bible." It is, and Dr. Dobyns has yielded the Church a distinct service by leading his readers into the treasuries of the Word itself. There are many books to cover and so the attempt is not made to treat any one of them exhaustively. The author pursues the wiser method of seeking to exhibit the central truth of the successive books and then organizing the material around it and then relating the parts into the whole. That would make a book worth while—and the keen thrusts and a host of illuminating touches add to the value of the volume. The Church will want other books from the facile pen of this writer.

J. GRAY MCALLISTER.

THE LAND OF HAPPINESS. *By P. H. Pleune, D. D.* Pp. 128. $1.00. Presbyterian Committee of Publication, Richmond, Va. Here is another striking volume of sermons to children by the pastor of the Highland Presbyterian Church of Louisville, his first volume, "The Road Without a Detour", having sold out or year or more ago. Dr. Pleune has the happy gift—one that is all too rare with speakers—of capturing the mind and reaching the heart of the children of his audiences. Preachers who covet this gift would find valuable suggestions in these sermons and parents could use this book to fine advantage with their growing children. J. GRAY MCALLISTER.

THE MASTER: A LIFE OF JESUS CHRIST. *By Walter Russell Bowie.* Charles Scribner's Sons, New York. Pp. 328. $2.50. This is one of those Lives of Christ which attempt to give an account of the Master that accords with "modern" views. The author says that his aim has not been to compile a commentary, but to create a portrait. In other words, he has tried to picture Jesus to us as he conceives Jesus really to have been, and to help us to understand the progress of events in his life. There is some manipulation of the New Testament narratives: the story of the Virgin Birth is set aside as unhistorical; the bodily resurrection is doubtful and of minor importance; some incidents which the Gospels present as miraculous are given a very different explanation. We note in Dr. Bowie's treatment a reaction from a too literal and formal interpretation of the words of the Master. He regards Jesus as essentially a poet—in the ampler sense of that word. "Such was the genius of Jesus—the genius of the supreme poet of the life of man in its relationship to God and of God in rela-

tionship to man." The book is notable for its beauty of diction, its fresh and suggestive telling of the gospel story, the vividness, color and movement which help us to see what took place. There is an imaginative charm and a literary grace about it that will appeal to many readers. JOSEPH DUNGLINSON.

AND WAS MADE MAN. *By Leonard Hodgson, M. A.* Longmans, Green & Co., New York. 214 pages. $3.50. The sub-title of this book calls it "An Introduction to the Study of the Gospels"; but it is not introduction in the commonly accepted technical sense. It is rather an endeavor to justify one particular hypothesis as the one best calculated to illuminate the several incidents of the Gospel story as we have them. This hypothesis "is in all essentials that which has been the faith of the Catholic Church, which is commonly called the theory of two natures in one persons, but which we had perhaps better call, in simple non-technical language, the belief that the life of Christ on earth is the incarnate life of one who is both divine and human".

The view which the author adopts of the person of Christ is essentially Kenotic. To him Christ is "God within the limits of humanity" (to adopt the phrase of another writer). The knowledge of Jesus is at once a limited and developing knowledge—not only as to matters of science and history, but as to matters of faith also. The development of His consciousness took place in the ordinary human way, being mediated on the one side through a perfect communion with the Father and on the other by reflection upon the experiences of human life in its Jewish environment and upon the history of His people. The author believes especially that it was through reflection upon the so-called Apocalyptic literature of His time that Jesus came to a realization of the fact that He was Himself the Messiah that was foretold. Not that the author regards this belief as an illusion, after the manner of some exponents of the Apocalyptic Jesus. He rather regards the Apocalyptic representation of the Messiah as the human medium through which the truth concerning Himself was brought home to Jesus' consciousness. In this connection it may be noted that the author's account of the Apocalyptic School and the circumstances of reaction under which it arose will be found informing and interesting to the average reader as well as to those who have read Schweitzer and others at first hand.

Professor Hodgson is a firm believer in an objective atonement. He rejects, with some very searching criticism, the Abelardian views that are so current at the present time, and offers his own view as to what constitutes the objectivity of the atonement in a way that is both original and thought-provoking. As to whether or not it exhausts the matter, opinions will differ.

Miracles must be studied, not as evidences of Christ's deity, but rather in the light of it. If He was what faith takes Him to be, then it becomes not incredible that He should have done things that no other could do. And this is true not only of the miracles of healing. The author feels that it may be applied to the nature miracles also.

The chapter on "Outlines of the Life" will well repay reading. Giving up, on the ground of insufficient evidence, any attempt at a Life of Christ, or even at the arrangement of the recorded events in any certain chronological order, the author adopts a brief outline in which He postulates, first, a period of open preaching; second, when Jesus saw the direction in which His popularity was leading, a period of retirement in which He concentrated on the training of the Twelve, and finally the emergence from this to the open avowal of His messianic claims at Jerusalem.

With regard to the Fourth Gospel, the author declares that so far from being, as many have assumed, pre-eminently the Gospel of the Deity and therefore something quite apart from the Synoptic presentation, it is the most human of all. He says that he has been brought to "the conviction that the Christ of the Fourth Gospel is the most consistently and (if I may use the word) 'staggeringly' human of all the portraits of Him in the New Testament". That is to say, "of all the Gospels it is the one in which the keynote of our Lord's thought is *dependence*, dependence on the Father". And he roundly declares that so far from asking the question whether the picture of Christ in the Fourth Gospel is consistent with the Synoptists, "the question needs to be turned around the other way, and what we have to ask is, 'Are the synoptic Gospels credible apart from the Fourth' "? Surely a refreshing contrast with some of the views concerning John that are entertained in these days.

Regarding the book as a whole, there are two things that strike us: First. The entire frankness and open-mindedness of the discussion. On most questions outside of New Testament criticism (and some inside) the author's leanings are decidedly toward the conservative side, but there is an entire absence of attempts to force a conclusion. Sometimes we may be disposed to feel that stating the various viewpoints and sustaining arguments with only a tentative suggestion as to the conclusion to be reached, the author is erring a little on the side of inconclusiveness, but at all events the absence of dogmatism is refreshing.

The second thing that impresses us with regard to the book is its unfailing devout and reverent spirit. However one may disagree with some of the positions assumed, no manner of doubt can arise in

our minds as to the position that Christ holds in the author's own faith. For him Christ is personal Saviour and Lord, and every page bears witness to that fact. His conclusion only confirms what we have learned already when he confesses that if he has erred at all in the presentation it will be found "not indeed in exaggerating His manhood, but in underestimating the extent to which He lived on earth as incarnate God". And the book ends with this fine sentence—"It is enough if in attempting to study Him as man we find One who cannot be confined within the bounds of manhood but draws us on to worship Him as God." LEROY GRESHAM.

THE GOSPEL OF THE KINGDOM. *By Philip Mauro.* Hamilton Brothers, Boston, Mass. Pp. 258. $2.00. This is quite an interesting book. I had not read a book by Philip Mauro for some years, and when I read this one and found his change of view as to the Kingdom of God it almost took my breath. I thought of him as being an ardent advocate of "Dispensational Truth" as formulated in the notes of the Schofield Bible. In this book one of his purposes is to refute the Schofield doctrine, and he is saying, "Evangelical Christianity must purge itself of this leaven of *dispensationalism* ere it can display its former power and exert its former influence". It sounds strange to have the Schofield doctrine branded as a most dangerous form of Modernism. I have been hoping that some one would arise to give the notes of the Schofield Bible a searching examination. Philip Mauro has performed the task. This book ably defends these five points which have been the position of the Church throughout the ages: 1. That *dispensationalism* has no foundation in the Scriptures. 2. That the Kingdom is spiritual, and is now in the world and has been since Jesus Christ established it. 3. That the true Israel and seed of Abraham are those who believe in Jesus Christ. 4. That the promises of Scripture are to spiritual Israel and not to natural Israel. 5. That the only way of salvation possible for the Jew ever is faith in Jesus Christ as the atoning sacrifice.

This is a strong book and will meet with strong opposition. It deserves to be read and its arguments weighed by all who are interested in the Bible teaching on the Kingdom. JOHN C. SILER.

THE DRAMA OF CHRISTIANITY: AN INTERPRETATION OF THE APOCALYPSE. *By S. L. Morris, D. D., LL. D., Executive Secretary of Home Missions, Presbyterian Church in the United States.* 140 pages. $1.25 cloth; 75 cents paper binding. Presbyterian Committee of Publication, Richmond, Va. For nearly forty years Dr. Morris has been diligently studying the Book of Revelation. He has also studied the standard commentaries by Swete, Milligan, Scott, Dean, Charles, Ram-

say, Whiting, Beckwith and others; and now he has placed our whole Church under a great debt by giving to us the rich fruitage of his studies in this scholarly, popular, delightfully written interpretation of Revelation. Dr. Morris' view is that Revelation presents a series of symbolic pictures of the conflicts and victories of the Church in the present Gospel era, extending from the first coming of our Saviour on to His return in glory at the end of the age. His interpretation of the "Millennium" in the difficult twentieth chapter is clear and convincing. He holds that the "1,000-year" period (Millennium) covers the whole time between the First and Second Advent. From before Augustine in the fourth century on down to the present day this view has been held by many able New Testament scholars. We trust that all our ministers will study Dr. Morris' book. It would make an ideal text-book for Bible classes. EUGENE C. CALDWELL.

CARDINAL IDEAS OF JEREMIAH. *By Charles E. Jefferson.* Pp. 220. Price $2.00. The Macmillan Company, New York. A companion to a previous volume, "Cardinal Ideas of Isaiah". This is not a critical study of Jeremiah, but rather a book of homiletical value in helpful fashion. Dr. Jefferson seeks to apply the "cardinal ideas" of Jeremiah to modern times. ERNEST THOMPSON.

"THE APPEAL OF THE BIBLE TODAY." *By Thiselton Mark, D. Lit., B. Sc.* Thomas Nelson & Sons, New York City. 162 pages. Thirty-five years ago, in a moment of prophetic insight, Bishop Gore declared, "It is with the more conservative among recent critics and not with the more extreme that the victory will lie". These words find ample confirmation in Dr. Mark's scholarly and yet exceedingly interesting volume, "The Appeal of the Bible Today". The purpose of the author as expressed in the preface is twofold. First, to show how largely the Bible is its own interpreter, a book that (to quote Calvin), "without instruction, all ordinary persons indued with common-sense are able to understand". And second, to show how well the Bible bears the fullest and strongest light of historical research and scientific criticism that can be thrown upon it. In this challenging undertaking, the writer has admirably succeeded. I have not anywhere seen a more satisfactory and yet perfectly frank and fair examination of the Bible from the modern viewpoint. The book is written for the general reader in a simple and untechnical style, but it will prove most profitable reading for the minister as well. I would suggest that it first be carefully read by the pastor and then presented to those intelligent laymen who today are seeking more than ever to know the permanent and abiding value of the Bible. It is well worth possessing and deserves a wide circulation.

DWIGHT M. CHAMBERS.

THE BIBLE AND SOCIAL PROBLEMS. *By Walter L. Lingle, D. D.* Fleming H. Revell Company, New York. Pp. 192. $1.75. At the turn of the century several men, of whom Dr. Walter Rauschenbusch was perhaps the most brilliant and the most prophetic, sought to awaken Christendom to the meaning of the Social Gospel. Some of them were extreme in their statements—it may have been exaggeration for emphasis; others were liberal in their theology. Naturally, many sincere Christians were suspicious of the new conception, and some swung even further toward a solely individualistic interpretation of the Bible message.

How fine it is to have one of our own ministers, whose beliefs and sanity and leadership we trust as we do that of few, present this subject to us. Dr. Lingle does not try to blaze new trails, but to make clear the paths already opened.

The title is accurately descriptive, as the author begins with the Bible and tries to discover just what it has to say about our involved social conditions. In the first chapter he makes plain what he means by the relation of Christianity to these problems. In the second, we have a fine study of the Kingdom of God. In the third, a searching exposition of the Sermon on the Mount. In the following chapters he takes up such grave questions as: Money, Poverty, The Family, War. His method is practically the same in each: he sets forth the Biblical ideal, then the actual situation, finally what the Christian can do to make the ideal actual. The last chapter deals with the vexed question of the relation of the Church to the State in these difficult matters. It is a straight-forward, satisfying statement from the standpoint of the position of our Church.

Two things strike me about this book. First, its balance—there is a proper blending of the individual and social Gospels; or rather the revelation of the fact that the individual Gospel in its outworking is necessarily social. Second, its practicality—we are not merely exhorted to remedy desperately bad conditions; we are shown what we as citizens, as church members and as ministers can do. The next step is plain.

The style is crystalline, the sentences short and marching, the illustrations apt. It is an easy book to read. Of course as you read the book you miss the persuasive presence of the speaker; the twinkle of the eye; the clear, interpreting voice; the unassuming, earnest manner—which made these Sprunt lectures a delight to large audiences.

W. TALIAFERRO THOMPSON.

AN INTRODUCTION TO BIBLICAL ARCHAEOLOGY. *By George S. Duncan, Ph. D.* Fleming H. Revell Company, New York. Pp. 174. $1.75. This brief book by the Professor of Egyptology and Assyriology in the

American University, Washington, is packed with succinct yet striking descriptions of discoveries in the field of which it treats. The weakness of the book is revealed in its conclusions, which are warped by the acceptance of critical views, and its unfairness in the classification of Biblical critics into Progressives and Conservatives and the description of the latter. When the writer claims that "the main positions of progressive Biblical critics have been found in harmony with the conclusions of Biblical archaeologists", one is tempted to think of the outstanding finds in Babylonia, Egypt, Palestine that have scrapped theory after theory of the liberal critics and triumphantly confirmed the trustworthiness of the Bible.

J. GRAY MCALLISTER.

THE FIRST ENGLISH TESTAMENT AND LUTHER. *By L. Franklin Gruber, D. D., LL. D., President Chicago Lutheran Seminary.* The Lutheran Literary Board, Burlington, Iowa. 126 pages. Price $1.25. The purpose of the author of this small book, which first appeared in magazine articles at the time of the Luther Quadricentennial (1917), is, according to the subtitle, to show "the real extent to which Tyndale was dependent upon Luther as a Translator". Dr. Gruber succeeds in indicating how Tyndale followed after Luther, and used him, *in his prologue and his notes* to his translation of the New Testament. As the basis of comparison, Dr. Gruber uses the "Cologne Fragment" of Tyndale's translation, which fragment was printed about 1526. But the author does not prove that Tyndale followed Luther closely or to any great extent, in his *translation* of the New Testament. And after all, that is the main point in Tyndale's claim to fame and grateful remembrance; not that he was a theologian or interpreter, but that he translated the Greek New Testament into marvelous, beautiful and enduring English. Even Dr. Gruber admits this in his closing chapter. The little book is well worth purchase and careful reading.

EDWARD MACK.

THEOLOGY.

THE PHILOSOPHY OF CHRISTIANITY. *By Leander S. Keyser, D. D.* The Lutheran Literary Board, Burlington, Iowa. Pp. 266. $2.25. There is a great need today for up-to-date books on the psychology and the philosophy of religion, and on theology in general. On the one hand these should be true to the old faith, and on the other they should manifest an open mind towards the best in science, psychology and philosophy. The Church cannot go on indefinitely making use of text-books that were written some years ago. Now Dr. Keyser, in his Philosophy of Christianity, has admirably fulfilled the conditions that I have outlined above—and has given to the Church a

text-book that will enable it to be true to the old faith and yet abreast of modern thought in science, psychology and philosophy.

In treating Christianity as a philosophy the author right at the start lays down the wise safeguard that the primary purpose of this religion is to furnish a religion of redemption, and that its revelations in psychology and philosophy are incidental to this great end. The author gives his purpose in the following quotation, "Our chief aim has been to show that Christianity is an adequate philosophy in the sense of presenting a rational world view; that it is the only philosophy which effectively explains the universe and all its varied phenomena; the only philosophy, too, that presents an adequate unifying principle and power to hold in coherency all the diversified elements of the cosmos; and moreover, the one philosophy that gives a satisfactory account of the origin, purpose, redemption and destiny of mankind and of the universe. At the same time, Christianity is a satisfying and uplifting religion, adapted to the varied needs of all kinds and conditions of men.

Especially worthy of mention is the chapter on Christianity as an all-inclusive philosophy. The Christian world view is compared with others, and it is shown to possess all the truth that these other philosophies contain without the errors. The chapter in which Christianity is shown to possess the true key to unlock the enigmas of the philosophy of history is excellent. Then the chapter which deals with the philosophy of the incarnation and redemption is most suggestive.

The book is well written and attractively edited. It is full of scriptural quotations and is not burdened with a host of scholastic references. We are glad to commend this work to our Church.

CECIL V. CRABB.

CHRISTIANITY AND COMMON SENSE—A DIALOGUE OF FAITH. *By Clarence Edward McCartney, D. D.* The John C. Winston Company, Chicago-Philadelphia-Toronto. Pp. 303. $2.00. This is an eminently readable book. It will prove readable by great numbers of ministers and equally readable by much greater number of laymen, although it deals with subjects amongst the profoundest that can engage the mind of man—Man, God, Sin and Pain, The Fall of Man, The Incarnation, The Atonement, The Resurrection, The Church, The Bible, Prayer, The Judgment, Future Punishments and Rewards. Its readableness is due in part to its looking at these great subjects in the light of common sense, and showing that common sense coincides with the truth on these great subjects, once that truth has been revealed. Its readableness is due in part to the fact that its author seems to have a great deal of common sense, talks in the language of people of common sense. Its readableness is due again in part to the fact that the

teaching is done chiefly in the form of dialogues, between an imaginary visitor from another world than ours, who, as he regarded God, Man, Sin and Pain, The Fall, The Incarnation, and so forth, found many of the difficulties and raised many of the objections, found and raised by students and objectors in these times of ours, to the views which Dr. McCartney and conservative Christians generally hold. Its readableness is vastly furthered by the skill and ability with which Dr. McCartney, in his common sense way, generally solves the difficulties and overthrows the objections advanced by the visitor. The difficulties perceived by the visitor are often real, and by no means to be despised. His objections are stated with subtlety and force; but those difficulties are usually squarely met and effectively solved; and his objections generally validly overcome.

Occasionally positions are taken by our author, or statements made which give occasion for dissent. But, as a whole, the volume is of such practical excellence that this reader is not disposed to point them out; but on the other hand to urge its circulation in this age when the fashion is to find difficulty and to raise objections. Dr. McCartney's book is a helpful, wholesome book. Put it into the hands of your friends. THOMAS CARY JOHNSTON.

"THE ROAD TO GOD." *By Dr. Winfred Monod.* Translated from the French by Mrs. R. C. Gillie. The Macmillan Company, New York City. 262 pages. A book that has even one superior excellence is rare today. Dr. Monod's book is outstanding in at least three particulars. It is, first of all, a study book for catechumens. Protestant Christians as a rule are ignorant Christians. We spend less time studying honestly the truths of our religion than we do studying mathematics or science or geography. "Study to show thyself approved unto God" is a forgotten exhortation. A careful study of "The Road to God", carried on over a period of six months or longer, will open up to the average Christian a new and beautiful world. We of course have any number of books for children who seek admittance into the church, but nothing so comprehensive and helpful as this for young people and adults who are preparing for intelligent membership.

The book is valuable as an introduction to French Protestant theology. If we are to comprehend with all saints the dimensions of the love of God we must view it through other than English eyes. After reading this book one will know and appreciate the best minds in the French church, having become acquainted with Bergson, Fallot, Frommel, Gratry, Loisy, Pascal, Sabatier Vinet and others who speak from the pages of Dr. Monod's book.

Finally the book is outstanding for its arrangement. Each chap-

ter opens with a thoughtful and constructive approach to its subject, followed by two or three suggested Bible readings and closing with vivid quotations from a wide range of writers. It is most usable for daily reading, and if studied as the author suggests will send one into each day carrying a divine fragrance.

DWIGHT M. CHALMERS.

THE HUMANITY OF GOD. *By John Wright Buckham, D. D.* Harper & Brothers, New York. Pp. 247. $2.50. This is not a book on the Incarnation, as the title might lead us to expect. It is rather a scholarly, brilliant-written, and in many respects exceedingly able book on the doctrine of the Fatherhood of God, seeking to justify the place of this doctrine in modern thinking, and correlating it in turn with theology, philosophy, natural science, and the facts of human life. Says the author (p. 2)—"The position here maintained is *that Personal Theism as symbolized in Divine Fatherhood is as good as any other philosophy of the universe—and better* (italics the author's): as good because it presents a theory of reality and value which accounts for the facts of human experience and the nature of the world we live in more reasonably than any other; better because it betters those who hold it—offering them a practical working principle which sweetens, greatens and harmonizes life as nothing else does."

Answering the question whether the modern mind can possibly retain the belief in God as Father, the author cites the present-day trend away from materialistic interpretations of the universe, and the increasing willingness in scientific circles to recognize something that might be termed Purpose, as evidence that this belief, properly understood and interpreted, may still have a hospitable reception.

The book as a whole is an endeavor after this proper understanding and interpretation; and we may say without hesitation that the thoughtful reader, whether minister or layman, will be abundantly repaid by following the argument in detail—a thing which we shall not attempt here. He will discover more than one mine of rich suggestion and stimulus to thought.

In conclusion, it ought to be mentioned that the author is possessed of a singularly delightful literary style, with a happiness of phrase and an aptness of illustration which makes even hard things easy. Some of his brilliant figures of speech remind one of H. R. Mackintosh at his best.

The abundance of quotation and of cross-references and a full index constitute no small addition to the worth of the book.

LEROY GRESHAM.

AFFIRMATIVE RELIGION. *By Winfred Ernest Garrison.* Harper & Brothers, New York. Pp. 292. $2.00. This is one of those books that is hard to appraise because it will not please anybody exactly. To the

conservative thinker on religion it does not go far enough and to the radical thinker it goes too far. The importance of this book to me is that it shows the tendency of liberal thought to get away from destructive criticism into the sphere of affirmative thought. We have had entirely too much negative thinking in recent years and a book that strikes a positive note throughout is refreshing, even if it does stay upon the fringes of things. There is much helpful material in this volume. The discussions of Christ, Sin, Salvation, Life, Liberty, Authority, etc., lifts them into the atmosphere of affirmative belief from an entirely modernistic standpoint. I think we must admit that the reconstruction of religious thought after this period of destruction we have been passing through must begin along the lines of this book. I take this book as only the beginning of new emphasis on affirmative religion. JOHN C. SILER.

THE PRECIOUS FAITH. *By J. P. Hobson.* The Presbyterian Committee of Publication. Pp. 139. $1.00. A book by a Christian layman is always welcomed by the reading public. The author in this volume treats such subjects as: The Bible a Divine Revelation; The Church of Christ Is Indestructible; Some Reasons for a Disbelief in Evolution; The Worship of God With That Which He Has Given Us; The Prohibition Question; and Christian Baptism. The discussions are Scriptural, sound and free from any tendency to go off at a tangent after some fadist interpretation. Especially to be commended are the treatments of the Book of Revelation in chapter two, and of Christian Baptism in the last chapter. Sometimes laymen, when they come to the Apocalypse, yield to the temptation to become fantastic and extravagant. But this is not the case with the author. His discussion of this book is sound, sane and Scriptural. I would also commned his treatment of Baptism. It is scholarly, complete, Scriptural and yet irenic in spirit. This is a worth-while book. CECIL V. CRABB.

THE WORD OF GOD AND THE WORD OF MAN. *By Professor Karl Barth, Translated by Douglas Horton.* The Pilgrim Press, Boston. Pp. 327. $2.25. In rendering these essays by the intriguing German theologian into English, Mr. Horton has done a notable service to English readers. The essays present the characteristic Barthian emphases: the transcendence of God; a theocentric rather than an anthropocentric approach; revelation; forensic justification. Our grandmothers were right when they found something more in the Bible than religion—i. e., revelation.

Barth's differentiation of the Reformed Faith from Romanism on the one hand and Lutheranism on the other is stimulating. His suggestion of an original synthesis in the Creator, from which he draws the thesis of this present world order and the antithesis of the new

world, offers a suggestive Weltanschauung in which we conservative folk can posit the thesis of the natural and the antithesis of the supernatural. In the present threat of scientific or temperamental determinism, which has undermined the Kant-Fichtian dogma of the autonomous will, Barth declares, "The royal freedom of man is established by virtue of the royal freedom of God; the possibility is given of understanding all things in the light of God".

Jesus is declared to be not a figure of our history, nor an object of religious or of mystical experience; but "He is God who becomes man, the Creator of all things who lies as a babe in a manger". Just this treatment of history is the disconcerting thing in Barth's whole movement. It is an element in the perfection of God, in the term *the living God*, that He be active in the universe and *in history*. Fundamentally our faith must rest on a factual historical basis and not on mere dialectics—a term which Aristotle used to describe reasoning designed to establish a *probable* truth. Resurrection is the heart of this dialectics; but just what does a resurrection described as "the appearance in our corporeality of a totaliter aliter constituted corporeality" mean? The genuine Calvinist must maintain his stand on the foundation that fact, historical reality, corresponds to faith; not on any ethereal, pneumatic or dialectic treatment of these verities. Again Barth parts with Calvin and with the Holland revival of Calvinism on the universalism of common grace, by which Calvin brought all of history and of Providence within the cosmic sweep of his vision (cf., p. 268). Further, one wonders just what definite guide there is for the sanctification of life—what rule of conduct. When the fundamental question of justification has been solved forensically these questions of social righteousness return. The book ought to be used to get in touch with this tremendously interesting personality and movement—and used discriminatingly.

WILLIAM C. ROBINSON.

THE JEWISH LIBRARY. *Edited by Rabbi Leo Jung, Ph. D.* The Macmillan Company, New York. 374 pages. Price $2.50. This book contains twelve chapters, written by as many Jewish rabbis or teachers on themes which they consider essential to Orthodox Judaism. It has in view the instruction of Jews in general, and to confirm them in their faith. The editor proposes to issue a series of such volumes, one each year. These are to be published under the auspices of the Union of Orthodox Congregations in America. Those who wish to know what Orthodox Jews really believe, on such matters as worship, the spread of their religion, evolution, objects of faith, the Bible, marriage, ceremonial laws and so forth, will be greatly interested in this volume, and also authoritatively informed by it.

EDWARD MACK.

PHILOSOPHY.

HENRI BERGSON. *By Jacques Chevalier, Professor of Philosophy in the University of Grenoble. Authorized Translation by Lilian A. Clare, New York.* The Macmillan Company, New York City. The life and teachings of this great Frenchman, greatest living philosopher as many believe, are here authentically outlined for us by a devoted disciple and friend—himself a scholar of note. If love be ofttimes blind to faults, it also "lends a precious seeing to the eye". The result is a charmingly intimate account of the full inwardness of Bergson's genius, such as never before published.

Bergson is perhaps most justly known to the present generation as the greatest foe of materialism the age has produced. Reared in the scientific naturalism of Herbert Spencer and kindred thinkers, he early revolted against their deification of natural law. Being convinced that both abstract reason and scientific analysis must forever fail to do justice to the reality of life and spirit, he sought a new method and found it in *intuition.* What had been rendered esoteric by the mystics and spurious by the superstitious, Bergson boldly raised to life again and made it the primary pathway to truth. Unlike science which dissects and pure reason which skeletonizes, intuition is an inner, sympathetic perception of living realities in their wholeness. In three epoch-making works, Bergson applied this fertile new method to three outstanding problems of the age.

In *Time and Free Will,* determinism—the scientific version of fatalism—is shown to be an illusion due to confusing space with time. Real time is duration, which is personal and non-measurable. Since its nature is to fructify the growing present with the ever-living past, it destroys uniformity and guarantees freedom as a fact. In *Matter and Memory,* Bergson illumined the relation of brain and mind, showing as against the mechanists that the brain is simply the instrument by which the living self inserts itself into the world of matter and action. Thus injury to the brain does not destroy thought or memory, but only the speech habits by which we express thought. The spirit has its own actuality and destiny. In *Creative Evolution,* Bergson brought to light the lurking fallacies of mechanistic evolutionism, both Darwinian and otherwise, and showed in effect that evolution is nothing if not continuous creation. The Life Force behind Nature has been endlessly creative like some great Cosmic Artist. To account for the succession of living forms by mechanical forces and chance variations is like imagining Homer's Iliad produced by successive throws of letters of the alphabet. Whatever the logical or chronological relationship between the species that science falteringly traces out, man's personality is unique. It differs from the animals not in degree merely but in kind. Above all, man is free to choose,

to transcend his natural environment and to know the joy of creating.

Bergson has remained curiously reticent about the ethical and religious implications of his philosophy. Was it his fear to tread upon holy ground? Or was it his ingrained disposition to work from the bottom up rather than from the top down? In one illuminating letter, however, he wrote concerning his three main works: "In all three clearly stands out the idea of a God, creative and free, and genrator of both life and matter, whose creative effort is continued in the realm of life by the evolution of species and the constitution of personalities." Since Bergson specifically repudiates pantheism, it remains to style him a Theist and a Spiritual Realist, remembering, however, his own distrust of labels.

Professor Chevalier's own attempt to fill out Bergson's philosophy for him along theological lines is far less convincing than his vivid portraiture of the man and his teachings. After all, genius has many facets and overflows every mould that is made for it. Bergson stands out, however, as a thinker, who in an age of scientific materialism and on its own ground, dared to affirm both freedom and creation. Dr. Chevalier's book is a luminous and valuable contribution towards the understanding of one of the most powerful and influential thinkers of our age.

D. MAURICE ALLAN.

RELIGIOUS EDUCATION.

STUDIES IN DECEIT. *By Hugh Hartshorne and Mark A. May.* The Macmillan Company, New York City. Pp. 711. Early in 1924 the Institute of Social and Religious Research secured the services of Dr. Hartshorne, Professor of Religious Education at the University of Southern California, and of Dr. May, Professor of Psychology at Syracuse University, to "conduct an enquiry into character education with particular reference to Religious Education". It was decided at the outset to limit the work to the study of deceit, and to make use of the statistical rather than the case method. They developed a group of about thirty tests, which were given in whole or part to nearly 11,000 children, ranging from eight to sixteen years old. The material is arranged in two volumes in one cover. The first carries the account of the work in popular and simple form, though it is not always easy to read; the second deals with the rather involved statistical methods used. One is impressed with the great care with which the various tests were administered, and with the caution of the authors in advancing their conclusions. I wish space permitted quoting the results in full—they are so worth while. They emphasize afresh the place the home, friends, teachers and school atmosphere have in developing honesty or deceit in children. They warn us as well that

some methods of character development, contrary to the expectations of the leaders, issue in deceit; and that teaching ideals from a book or by lecture seems to do little good. We take comfort that those enrolled in Protestant Sunday schools cheat less than those not enrolled; yet we are given pause when we are told that those who attend regularly cheat in day schools about the same as those who rarely or never attend. The fact that children seem to be less honest on tests given in school than on the playground should make our public school educators think. While the conclusions are not final and the methods are subject to improvement, this is a ground-breaking book and is of great value to those working in the realm of character education.

W. TALIAFERRO THOMPSON.

MOTIVES OF MEN. *By George A. Coe.* Charles Scribner's Sons, New York City. Pp. 265. Price $2.25. Dr. Coe stabs the mind wide awake and keeps it on the alert by fresh conceptions and striking statements of truth. He is easily one of the clearest thinkers in America. His thesis is that we are in the grip of prejudices and faulty ideas because of the influence of the group in which we grow up and then live. The function of education, therefore, is to emancipate the individual from such errors by teaching him to think critically and for himself. This can best be done through bringing him to discuss truth frankly with others who differ from him. It is a noble challenge to achieve freedom and to keep one's mind open and growing. Attention should be called to several important elements in the book. A strong argument is made for the existence of a personal self, and at the end the author sees such a self, liberated and seeking enlargement, finding satisfaction in "some self-like principle that is abroad in the universe". There is little comfort here for the behaviorist or the materialist. In a striking way he calls on us in America to examine the motives that govern our industrial life, and bring them under the spell of our religion. I have read nothing more searching than this discussion. He argues against the depravity of man by nature, making his weakness and ignorance the product of his environment. This delivers men from discouragement and strengthens the author's contention that man can be improved. The reader, however, sees man as Dr. Coe describes him, to be in a pretty bad state, and wonders whether his remedy of cooperative discussion is sufficient. The conservative who believes in the natural depravity of man and the regenerating power of God holds out far more hope for the race—both in respect to the dignity of the individual and the redemption of mankind.

W. TALIAFERRO THOMPSON.

UNDERGRADUATES. *By R. H. Edwards, J. M. Artman and Galen M. Fisher.* Doubleday, Doran & Co., New York City. Pp. 366. Price

$4.00. "What is the situation in our colleges today?" How often we have asked that question and wondered whether or not men like Percy Marks have answered it correctly We have been eager for a somewhat authoritative study of our institutions by men who knew how to make it. This book is what we have been desiring. Twenty-three colleges, large and small (only one—Randolph-Macon College for Women—being in the South) are here investigated by men trained for that task. Many methods were used to get at the facts; but the one chiefly relied on was the personal interview. Over a thousand persons connected with these schools were conferred with. The book marches right through the subjects on which we wish information: college environment; student groupings; extra-curricula activities; athletics; the relations of men and women; student government and honor systems; morals and religion; religious agencies; and the faculty and administration. We have room to mention only a few things you can find here.

In speaking of pre-school influences, the students mention the home so frequently that it appears the chief factor in the formation of their character. "If a girl has had a good home training, she is safe." The fraternity is judged a most effective instrument for character education in the institution, and the advantages and disadvantages are set forth with discrimination and fairness. The moral outlook is encouraging; there seems to be less drinking, a more wholesome relationship between men and women, and a finer attitude toward honor than before. The chief problems of college men and women grow out of whiskey, gambling and sex. A study of the religious life of Seniors reveals that only 7 per cent of either men or women read the Bible regularly; while 44 per cent of men and 55 per cent of women attend church with regularity. A majority, however, felt that religion was a larger force now in their every-day experience than when they first came to college. All those who work with college students will have need to examine this treasure house of facts, though of course we cannot be certain that findings gathered even so carefully are true in every particular. W. TALIAFERRO THOMPSON.

GROWING INTO LIFE: A MAGNA CHARTA OF YOUTH. *By David Seabury.* Boni & Liveright, New York. 715 pages. $5.00. A treatment of the education of the emotions, written from the standpoint of the "new psychology", or as it is often called, psychoanalysis. The author has endeavored to write in popular style so that the book might be used by readers untrained in the terminology often encountered in such works. Much of the counsel is directed to parents with the purpose of helping them avoid so handling their children as to pave the way for later emotional disturbances. The book could have been compressed into about half the space, and the treatment would have gained

in psychological effectiveness if there were less of a pugnacious attitude toward all former methods of treatment of children. Many of the practical methods suggested are sound and greatly need to be used if they are divorced from a fundamentally unsound philosophy which pervades the book.

In Seabury's terminology, *character* is one's true self, comprising all the characteristics and particular abilities which he has inherited from his ancestors; while he uses *disposition* to denote what one has been forced to become by circumstances and environment. The problem, as Seabury sees it, is not to make, but to liberate character. Wrong environment (i. e., anything which checks liberation of the true self) results in "blockage" which in turn leads to "conflict" and neurosis or even psychosis (mild or severe mental aberration). The individual has two great "rights", which are the "Magna Charta" of mankind and here particularly of the young: (1) opportunity to expand according to one's "character", and (2) the right of choice in that expansion (p. 661).

So far, good. Perhaps never sufficiently recognized in actual dealing with actual people. But the rub is that when my "Ego" begins to "expand", I soon come into conflict with other "Egos". Here is a fundamental difficulty. If every Ego is to expand indefinitely along its own lines, the program might be ideal in a world composed only of individuals; but this is a world carrying a great "society", many of whose chronic difficulties and not a few of whose catastrophes have arisen because of the "expansion" of certain Egos. Seabury recognizes the difficulty and chafes against it; but he has no very good solution.

This problem was old when the world was young. The "expansion" was a part, but only a part, of what Christ came to bring to men; "life . . . abundantly". But in addition His solution for conflicts between "Egos" was a *loss* of self in a spirit of love for the neighbor which in turn was to be oriented in love for God Whose character is the living, personal embodiment of all the cosmic good. This type of psychology shows a fundamental inability to reckon with and make provision for loss of self while demanding expression of self. A philosophy which exalts the individual with no adequate recognition of society is anti-socal at bottom, and if taken seriously will only set back the clock of civilization. LEWIS J. SHERRILL.

METHODS OF PRIVATE RELIGIOUS LIVING. *By Henry Nelson Wieman.* The Macmillan Co., New York, 1929. 219 pages. $1.75. The scientific method has been applied to the physical world during the past few generations until today we actually live in a new world. A few pioneers in spiritual realms have been bold enough to think that an application of the scientific method to religion might at least help

us in our spiritual problems. This book is an attempt to show the reader how his private religious life may become progressively more efficient and satisfying, and how he may make the largest contribution to public worship and to the integrating process in human society. Ten chapters make up the book. A rapid glance at the chapter headings will give some idea of its "differentness" and of its vital interest to any one seeking to enrich his Christian experience: "Private Worship", "Religious Release of Energy", "Reconstructing Society", "Method of Dealing with Common Things", "Meeting a Crisis", "Public Worship", "Fellowship", "Finding Joy in Life", "Methods of Mysticism", and "Method in Religion". No better book could be chosen for use in a series of prayer meeting subjects than this one. Its technical approach can easily be changed by the pastor to meet the capacities of a popular audience, and its study should stimulate to a unique presentation of the old Bible truths.

T. M. CUNNINGHAM.

GROWING UP—THE STORY OF HOW WE BECOME ALIVE, ARE BORN, AND GROW UP. *By Karl de Schweinitz.* The Macmillan Co., New York City. Pp. 111. $1.75. This is a book on the mysteries of birth intended for children between the ages of six and twelve, to be read to them or by them. It answers in a clear, clean and straightforward way the question suggested by the child's natural curiosity in regard to the origin of his life. It begins with reproduction in plants and passes in a simple and natural way from the seed to the egg, and up through the lower forms of animal life to that of man. It is charmingly illustrated and tells the life-story reverently, but without the air of mystery, and without the suggestion that it is a subject to be avoided. Every grown man who reads it will probably regret that his parents did not give him in childhood the information contained in this book. It is far and away the best presentation of the subject that has come under the notice of this reviewer.

R. F. CAMPBELL.

CHURCH HISTORY.

HOW THE REFORMATION HAPPENED. *By Hilaire Belloc.* Robert M. McBride & Co., New York City. Pp. 290. $3.50. This English Roman Catholic author has set himself to explain a great religious movement by the interplay of economic and political pawns in Europe, resulting in a schism in the culture of Christendom. Ecclesiastical corruption is freely acknowledged; but neither in Luther nor in Loyola does the author grasp the fact that he is dealing with what is fundamentally a religious impulse. The approach is typically Romanist, viz: the most important mark of the Church is its unity; the greatest sin the schism thereof; and, therefore, those guilty of rending the

garment must *ipso facto* have been moved by sordid motives; or else have been helpless ciphers in the pawn of politics (so in effect even the Protestant Tudor monarchs). Conversely those who supported the ancient tradition must be defended—even Mary, Queen of Scots!

Suggestive thoughts are the divisions of the period; the recognition that St. Bartholemew's Massacre preserved the "Catholic Culture" for France and so for Europe; and the exalted place ascribed to Calvin in the Protestant movement. Though the teaching is caricatured, still there is the recognition that "the Institutes of John Calvin did far more to stamp, mould and render permanent the thing . . . than any other factor in the Reformation; and that truth is an excellent proof that the mind of man lives by doctrine, and that clear thought is the master of emotion". Before Calvin all was hubbub and commotion; he gave it form and substance; "all consistent Protestantism derives from him". In this avowal there is to be found a word of recall for those of us whose spiritual ancestry is most directly from Geneva. European Portestantism has taken the down grade into subjectivism; Belloc maintains that the tide has turned for Rome. (Is the Concordat between Italy and the Papacy a solemn warning of that fact?) Can the Protestant lines be held in any other way than by a solemn, serious return to that arsenal whose weapons alone Rome has learned to respect—the Institutes of John Calvin?

WM. C. ROBINSON.

THE PRESBYTERIAN CHURCH: ITS ORIGIN, ORGANIZATION AND INFLUENCE. *By John J. Rice.* The Presbyterian Committee of Publication. Pp. 136. Paper 40 cents, cloth 60 cents. This book publishes in permanent form a series of articles recently appearing in the Christian Observer. Dr. Rice writes as a staunch, conservative, jure divino Presbyterian. He believes in creeds, in particular the Westminster Confession of Faith; he believes in Presbyterian government, that it is by divine right, though not necessary to the existence of the Church. Clearly, succinctly, he presents the historical argument for this brand of Presbyterianism Attention is also given to the high lights of Presbyterian history We think it wrong to intimate that Presbyterian principles survived in some parts of Europe from the days of Paul, down to the time of the Reformation. But that is a small matter. Any laymen, or young person, or minister will read this book to his own profit, and with a new appreciation of his heritage. Our chief regret is that the author stopped his history with the American revolution.

ERNEST TRICE THOMPSON.

YOUNG LUTHER: THE INTELLECTUAL AND RELIGIOUS DEVELOPMENT OF MARTIN LUTHER TO 1518. *By Robert Herdon Fife.* The Macmillan Co., New York. Pp. 232. $2.00. Dr. Fife, who is Professor of Ger-

man in Columbia University, has traced very carefully on the basis of the new Luther material and recent German research the intellectual and religious development of Martin Luther during the critical period before 1518, when that development for all practical purposes was complete. The study is important because, as Dr. Fife indicates: "Many causes, political, economic and social, contributed their part to the progress of the Reformation, turning its currents now this way, now that, checking its progress or accelerating and intensifying its influence. But to none of these did the movement owe its peculiar nature. It was Luther who set it in motion and gave to it the unique character which persists to the present day." The book is not exactly intended for popular reading; it is one, however, which no careful student of Luther or of the Reformation will ignore.

ERNEST TRICE THOMPSON.

EVANGELIZED AMERICA. *By Grover C. Loud.* Lincoln MacVeagh: The Dial Press, New York City. Pp. 373. $4.00. This is a book of unusual interest. Mr. Loud is a newspaper man, one who all his life has been drawn to the revival, who has sought to differentiate between that which is true and that which is false, yet who has believed in his own heart "that in this fathomless sea of faith, without beginning, without end, lay the only hope of peace for a restless, unsatisfied world". Writing as a journalist and not as a theologian, sometimes scathingly, generally with understanding, always picturesquely he has described more fully than any other writer the history of the revival in America. The story begins with the Great Awakening opened by Edwards and carried to its Zenith by Whitefield in the middle of the eighteenth century, and goes on into the successive cycles since then, through the frontier camp-meeting and circuit riding emotional tornadoes of the early nineteenth century, the post-panic wave of repentance of 1857, the direct Gospel Call typified by Finney, Moody and Chapman, and down to the dramatized, stage-set, large-scale, high-pressure super-salesmanship of religion in the present day school of Billy Sunday and Aimee Semple McPherson. Mr. Loud believes that Moody was the last of the giants of God. Since his day the glory of the revival has departed. "It is strictly professional now, a cold, calculated commercial proposition." "Most of the churches are coming to the view that the method of the revival is outworn, unsound and costly and that it is productive of transitory and unfruitful emotional excitement. Instead of being a quickening force, the revival has been found to have a reaction that leaves the churches in a slough from which they must struggle to recover." He seems to think that the future lies with that new species of evangelism commonly known as "visitation evangelism". But in any case "the end is not yet. So long as stands the ancient sacrifice, a broken

and contrite heart, the voice of the true evangel will not cease. With drum beat and trumpet it shall be heard in the city street. Among the free hills it shall be heard in the wayside pulpit. It shall be heard till none is left to cry unto heaven—What shall I do to be saved."

ERNEST TRICE THOMPSON.

BEHIND THE SCENES: AN ADMINISTRATIVE HISTORY OF SOUTHERN PRESBYTERIAN FOREIGN MISSIONS. *By Samuel H. Chester.* Presbyterian Committee of Publication, Richmond, Va. Pp. 145. Dr. Chester has been intimately connected with our Foreign Mission work since 1893. No one is better qualified than he to write the history of its administrative development. He writes here of the principles which have been developed, the problems which have been encountered, the important decisions which have been made from the beginning of our denominational history down to the present. We feel that every one who is interested in the history of our Church will want to read this book and will be repaid in doing so. But the book is more than history; it is a story that has points of interest and instruction for every member of the Southern Presbyterian Church. For one thing the author has the gift of writing—no one would have imagined that an administrative history of Southern Presbyterian missions could have been told so entertainingly. Then in addition, Dr. Chester writes of the past in such a way that it throws light on the future. As we read his book, bearing witness on almost every page of the author's own fine Christian character, and reflecting his vision, it seems to us that his words are those of an "elder statesman" in the Kingdom of God, words which the Church should ponder, and from which it may drink wisdom for the days that are ahead. Most of the material of this book was first delivered in a series of lectures at Austin Theological Seminary. We are indebted to this institution for inspiring this real addition to the literature of the Southern Presbyterian Church.

ERNEST TRICE THOMPSON.

THE MADNESS OF WAR. *By Harold S. Brewster.* Harper & Brothers, New York City. Pp. 261. $2.00. LAW OR WAR. *By Lucia Ames Mead.* Doubleday, Doran & Co., New York City. Pp. 276. $1.75 To those who wish enlightenment regarding the causes, the nature and the ends of war, and above all enlightenment regarding the madness of war, we confidently recommend the volume with that name by Harold S. Brewster. The author pleads eloquently for the adoption of the real ethics of Jesus by his professed followers, and also by the world. Not the least valuable chapter in the book is the last which suggests practical ways in which the Church may lessen the possibility of future wars. The student who is seriously interested in the problem of war should supplement the *Madness of War* with *Law or War* by

Mrs. Ames. Calmly, judiciously she gives the solid, concrete facts, the historic facts, the political facts, the economic facts, the psychological facts which one must have if one's judgment is to be sound and one's mind is to be informed regarding the real alternative, Law or War. The attitudes of these books need to be popularized if the treaty to outlaw war is to accomplish its purpose.

ERNEST TRICE THOMPSON.

PASTORAL THEOLOGY.

CHURCH FINANCE. *By William H. Leach.* Cokesbury Press, Nashville, Tenn. Pp. 224. Price $2.25. This is largely a book on methods. It deals helpfully and freshly with various ways of teaching stewardship and raising money. Letters actually used in securing the budget by mail are given in full; and publicity plans are worked out in detail so that many a suggestion will come to the hard-pressed pastor who has to do the same thing over again every year.

W. TALIAFERRO THOMPSON.

THE EVANGELISTIC CHURCH. *By Frederick E. Taylor.* The Judson Press, Philadelphia, Pa. Pp. 232. Price $1.50. EVERY MINISTER HIS OWN EVANGELIST. *By Edgar W. Work.* Fleming H. Revell Co., New York City. Pp. 192. Price $1.50. I began "The Evangelistic Church" feeling: "Well, here is just another book to review"; but in the first few pages the author laid hold of me, and transmitted something of his own burning zeal to my heart. There isn't much that is new in the book, but the old is arrestingly expressed; and numerous illustrations out of the writer's full life both illumine and lift. Dr. Taylor, pastor of a large church in Indianapolis, has done much evangelistic work, and has had testimony borne to his worth by being elected President of the Northern Baptist Convention in 1922. He tells how to use the men of the Church in soul winning; how to conduct personal workers' classes; and how to do many other valuable things; but the spirit of the book, its vividness and gripping power, is its finest quality.

A Presbyterian minister—pastor for years of the Fourth Church in New York City—joins our Baptist friend in urging upon preachers and laymen the necessity of evangelism. Paticularly does he stress the pastor's work in his own church; in this Dr. Taylor joins him, for in twenty-one years he had only one outside evangelist visit his church. The style sparkles, there are innumerable quotable sentences, and many useful plans are advanced; but this book does not kindle one's soul as does the other. W. TALIAFERRO THOMPSON.

THE CHURCH IN THE CHANGING CITY. *By H. Paul Douglass.* Doubleday, Doran & Co., New York City. Pp. 453. Price $4.00. The Institute

of Social and Religious Research is endeavoring to get at the facts about the religious life in America. In the volume before us we have their fourth study of the Church and the city. The first two were general surveys of St. Louis, Mo., and Springfield, Mass. The third described broadly more than "1,000 City Churches", and was published under that title. Through these surveys the necessity of a more careful case study of individual churches was made evident. This book is an answer to that need, and presents results of an examination of about thirty churches representing seven denominations in thirteen cities. The churches studied vary in size, as do the cities in which they are located. These churches were chosen because they faced difficulties and problems of a variety of kinds; and because they have been solving them with a real degree of success. It is largely a story of the shifting of the population in the city, and of the removal of the church to keep up with its congregation, or of the modification of its program to meet new conditions. A study is made of the history, membership, environment, equipment, staff, organizations, finances, worship and work of each church. Lessons of value are to be found for any city pastor through a study of any one of these churches. Take for example the Fourth Presbyterian Church of Chicago, distinguished by the ministry of Dr. John Timothy Stone. We see it bravely standing its ground, though its membership was moving away, and erecting a building and developing a program that would enable it to meet the changing situation. They have a strong recreational program for boys, club work for young business women and students, with social, educational, recreational and religious features. Yet the Sunday services are central with an average attendance in the morning of 1,250, and in the evening of 650. The study shows the secret of the church's success. As you read you feel that the city church has a hard task before it today, but that it "can be done". W. TALIAFERRO THOMPSON.

PRACTICAL CHURCH PROBLEMS. *Discussed by Men Who Are Solving Them. Issued by Massanetta Springs Management. Compiled and Edited by William E. Hudson, D. D., Staunton, Va., Manager of the Massanetta Springs Summer Bible Conference Encampment.* Pp. 46. Price 35 cents. The title is accurately descriptive. The questions faced are just the ones which trouble us all: How to secure an attendance at the Sunday night service; the church reaching the masses; how to secure an attendance at the prayer meeting; soul winning—type of evangelism needed; how to enlist and train the young people; country church problems and how to solve them. The discussion of each problem was opened at the Massanetta Conference by an address, then the problem and address were dealt with from the floor. The

heart of the material is contained in this pamphlet. It is richly suggestive. W. TALIAFERRO THOMPSON.

THE NEW MIDWEEK SERVICE. *By Rev. Edmund E. Prescott.* The Cokesbury Press, Nashville. Pp. 119. $1.25. This book has been published with the aim of making the midweek service more interesting and profitable. The old-fashioned prayer meeting seems to be an outworn church "function". The author declares that "the midweek service properly conducted, is one of the most helpful services of the church. Its usefulness is amazing; its resources unlimited; its possibilities infinite. It will redeem indifferent church members; it will deepen the lives of those who attend; it will quicken the whole church into action".

The keynote of the plan is "variety". "Young People's Night" in January; "Patriotic Night" in February; "Family Night" in March; "Old Folks' Night" in April, and so on. Bible study is made prominent, and studies in the Life of Christ, in the History of the Apostolic Church, in the Great Hymns of the Church, in the Great Chapters of the Bible, in the Great Prayers of the Bible, in the Great Prophets of the Bible, etc., are outlined. Pastors will find many valuable suggestions for creating renewed interest in the midweek service. R. F. CAMPBELL.

MISCELLANEOUS.

THE CHURCH IN CHINA. *By Rev. Donald W. Richardson, D. D., Professor of Christian Missions Union Theological Seminary, Richmond, Va.* 1929. Presbyterian Committee of Publication, Richmond, Va. 224 pages. Paper 50 cents, cloth 75 cents. With map of China. Illustrated with photos brought from China by the author and which are published in America for the first time. This informing and enheartening account of the beginning and growth, the present strength and weakness and future outlook, the trials and triumphs, the perils and the challenge of the Christian movement in China has been wisely chosen as the official study-book on Foreign Missions for 1929-'30. Dr. Richardson is a gifted writer and an accomplished scholar. After a brilliant career in Davidson College and Princeton Theological Seminary, graduating from both institutions with first honor, he spent twenty years as a missionary in China, where he rose to the front rank. For some time before returning to America he served as Dean of the Nanking Theological Seminary and Professor of New Testament Interpretation in that institution. A year ago he became Professor of Christian Missions in Union Seminary in Virginia. Here he has quickly won a commanding place. Besides his courses in Missions, Dr. Richardson also teaches classes in the

New Testament, greatly to the enrichment of that department. Some books on China tell lies; others, written by cranks, give part of the truth or distorted views of the truth; but here we have an authoritative book on China by a Christian statesman and scholar. He tells us just what we need to know about that great land and the Christian movement there. And he tells it in a charming style and from first-hand knowledge. We earnestly trust the book will enjoy the widest circulation, and will be read and studied by all our pastors and people.

EUGENE C. CALDWELL.

THIS DREAMER. *By James I. Vance.* Fleming H. Revell Co., New York City. Pp. 157. $1.50. A book of sermons by Dr. Vance needs no review so far as Southern Presbyterians are concerned We merely need to call our readers' attention to the fact that the book is here, and that the sermons are in Dr. Vance's usual inspiring and challenging style. Most of these sermons deal with the value of ideals, truths that are old, but that need re-emphasis in our present day.

ERNEST TRICE THOMPSON.

PRAYER. *By Mrs. Nancy A. Allen.* Fleming H. Revell Company, New York. Pp. 127. $1.00. This book, the garnered results of much observation and of a wide and gracious experience, comes from the pen of Mrs. Nancy Armistead Allen, of the Second Presbyterian Church of Louisville, Ky. It is intended and arranged for study, and the study of its pages will bring to the reader a fresh realization of the divine resources available to all who will fulfil the conditions, and the stimulation of the prayer life, and, indeed, of the whole life of one who wishes to achieve God's will.

J. GRAY MCALLISTER.

STUDIES IN HYMNOLOGY. *By Mrs. Crosby Adams.* Presbyterian Committee of Publication, Richmond, Va. Pp. 60. Price, paper 60 cents; de luxe cloth $1.50. Mrs. Crosby Adams, of Montreat, N. C., is one of the outstanding composers and teachers of America's musical world, the mere list of the titles of her works filling a good size page of print. These studies were given first in successive years at the Woman's Summer School of Missions at Montreat and their publication is the response to numerous requests from admirers and close friends. The work while brief, is suggestive and stimulating throughout. The style is easy and engaging. A series of drawings made many years ago would of itself be worth the price of the book.

J. GRAY MCALLISTER.

THINGS WORTH WHILE. *By Rev. Robert H. McCaslin, D. D., Pastor Riverside Presbyterian Church, Jacksonville, Fla.* Published by

J. Ben Wand, editor Southern Lumber Journal. 1928. With an Introduction by John Temple Graves II. 135 pages. $1.00. The fifty-six short, crisp, delightfully phrased religious essays which compose this book were published during the last three years in the "Southern Lumber Journal", and we rejoice to see them brought together in this handsome little volume. The topics discussed are practical and of great interest and importance such as: "Finding Happiness", "Mother", "Friendships", etc. Each is approached from a positively Christian viewpoint. EUGENE C. CALDWELL.

WITH WINGS. *By Rev. Neal L. Anderson, D. D., Pastor Independent Presbyterian Church, Savannah, Ga.* Published for the author by the Presbyterian Committee of Publication, Richmond, Va. 72 pages. Art paper 50 cents. Illustrated. Last summer Dr. Anderson made a trip by air over Western Europe. He wrote for a syndicate of newspapers seven sparkling articles, full of humor, wit, philosophy and religion telling in a breezy, chatty way what he saw, felt, heard and thought. This "Bird's Eye View of Western Europe" makes delightful reading. EUGENE C. CALDWELL.

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THE GENERAL ASSEMBLY OF 1929.

By Rev. Walter L. Lingle, D. D., LL. D.,
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It is not the purpose of this article to give a running sketch of all that was said and done at the recent meeting of the General Assembly of our Church at Montreat. Such accounts have already been published in the newspapers and Church papers. The purpose of the article is rather to discuss some of the more important and interesting features of the Assembly.

The Moderator.

Rev. William Ray Dobyns, D. D., of Birmingham, Alabama, was elected moderator by acclamation and filled that exacting position with ability and with a spirit of fairness and of good cheer which had much to do with the fine spirit which pervaded the Assembly. Some people have an idea that it does not make a great deal of difference as to who the moderator is, if he only makes a good presiding officer. As a matter of fact, it makes a great deal of difference, and that fact was never more clearly demonstrated than it was this year. The moderator, all unconscious of the fact, transmits something of his own attitude and spirit to the Assembly. Not only so, but he influences the actions of the Assembly very decidedly through the men he appoints on the various committees, including the Ad-Interim Committees. As retiring moderator he becomes, by custom, the chairman oi the Committee on Bills and Over-

tures, and in that position he helps to shape the answers to the many overtures which the presbyteries make annually. This Assembly was a forward-looking Assembly, partly because Dr. Dobyns is a forward-looking man. It makes a great deal of difference as to who is moderator.

Standing Committees.

I was an advocate of some method like the present method for selecting the members of the various Standing Committees of the Assembly, but I am losing my enthusiasm for it. Formerly the moderator, single-handed appointed all the Standing Committees. It was a tremendous task, and many a newly-elected moderator has remained up until the wee small hours of the night making out the lists of the many Standing Committees. There were a number of reasons why the moderator should not appoint these Committees. It was a tremendous task. He could not know personally half the members of the Assembly. Besides, there was too large a place for the personal equation.

Some years ago a new plan of selecting the members of the Standing Committees was devised. The Assembly was divided into about ten nominating sections, and each section was directed to elect so many members of each Committee. That looked like an ideal way. It fell in line with our Presbyterian representative form of government. The members of these nominating sections know each other and know also who has special qualifications for membership on the several Standing Committees. But it does not work out so well in practice. In many cases the individual commissioner is allowed to choose the committee on which he wants to serve. Thus men who have axes to grind can easily get on the committees they want to be on, and when they get on they grind the axes. That is not ideal. The individual commissioner should not be allowed to choose the committee on which he wants to serve. No matter how good or how fair he may be, if he goes on a committee to accomplish a certain purpose, the personal equation is so strong that he proceeds to accomplish it if possible.

Reports of Executive Committees.

Soon after the organization of the Assembly is effected the various secretaries are called upon to present the annual reports of the Executive Committees or the Promotional Agencies which they represent. These reports are usually printed and are unusually long. The custom has arisen whereby these printed reports are distributed among the commissioners and then the Secretary proceeds to exhort the Assembly. This is not always the case, but often the case. The ideal way would be for the Secretaries to give the facts which are contained in these reports. At that early stage the commissioner needs light more than he does heat. Miss Janie W. McGaughey, the new Secretary of Woman's Work, came nearer doing this in an ideal way than anybody else. She placed before the Assembly a great deal of important information concerning the plans and work of the Woman's Department, and did it in an interesting way. If we would all take lessons from her, our report at the next Assembly would be much more informing and much less hortatory. All the reports seemed to be encouraging this year, except from a financial point of view. We are apt to judge the success or a man, or of a cause, from the financial point of view. In the eyes of the world if a man succeeds financially he succeeds, and if he fails financially he fails. It ought not to be true in the Church. Foreign Missions or Home Missions or other causes may have a poor year financially, but a rich year spiritually. Of course, there is need for money in these great missionary enterprises of the Church, but I have sometimes wondered if we do not dwell too much on money in our Church courts and too little on the things of the spirit.

Report of the Forty-Four.

In 1927 the General Assembly elected the Committee on the Assembly's Work to take supervision of all the work of the four Executive Committees and of all the promotional agencies of the Assembly. The committee is composed of

thirty-three men and eleven women, and is popularly known as the Committee of Forty-Four. This Committee of Forty-Four has done a great deal of hard work, and painstaking work, during the past two years. Quite a number of large problems have been studied carefully and discussed with the utmost freedom and frankness. As an illustration of this we may take the question of the re-location of the Executive Committees. From time to time the question has been raised as to whether it would not make for unity, economy and efficiency if all the Assembly's Executive Committees were located in the same building in some central city. This question was gone into by the Committee of Forty-Four with the greatest care. A subcommittee spent the greater part of a year in collecting and systematizing data on the subject. The Committee of Forty-Four spent a whole day studying the data and discussing the pros and cons of the re-location question. The conclusion was a vote in the committee of 25 to 11 against re-location.

This is only an illustration of some of the hard work which the Committee of Forty-Four has done. It is also an illustration of some of the larger problems which it has studied. The committee has one or two advantages which are not possible for the Assembly. It can spend all the time that is necessary in studying a great question. The Assembly must hurry along. Some matters of far-reaching importance are hurried through the Assembly in the last two days of its sessions without adequate discussion or without an adequate understanding of the issues involved. Not only so, but the members of the Committee of Forty-Four can and do speak with the utmost frankness in its meetings. In the Assembly it is difficult to do that. Perhaps a Secretary is up for re-election. The matter can be discussed with the utmost freedom, and yet with brotherly love, in the smaller committee, but it cannot be so discussed in the larger Assembly. In these and in other respects there are some very distinct advantages in having the Committee of Forty-Four.

However, one presbytery overtured the Assembly this year to abolish the Committee of Forty-Four. We may be prepared

for more such overtures as the years go by. The members of the Committee of Forty-Four are doing their level best, but it is impossible for them to do all that is expected of them. In fact, this Committee of Forty-Four was created on an impossible assumption. It was assumed that forty-four very busy men and women could study and understand all the work of all the Executive Committees and all the Promotional Agencies, and vote intelligently upon all the problems connected with each of these committees and agencies. I have been a member of the Committee of Forty-Four for the two years of its existence, and I must frankly confess that I know very little, if any, more about the work of the Executive Committees of Foreign Missions, Home Missions and Christian Education and Ministerial Relief than I did the day I became a member of the Committee of Forty-Four. I do not yet know the difference between a debt and a deficit. I suspect that there are other members who would have to make the same confession if they were to speak out.

The Committee of Forty-Four was also expected to devise ways and means for reducing the overhead expenses of the various Executive Committees and Promotional Agencies. I do not see that the committee has accomplished anything along this line, and I do not see how it can accomplish anything. About ninety thousand dollars a year are now taken from the treasuries of the four Executive Committees to support Men's Work, Women's Work, Stewardship, the Country Church, and to meet the expenses of the Committee of Forty-Four. Besides this each committee has its own necessary overhead expenses, which do not seem in any case to be excessively high.

In the meantime, the efficiency of some of the Executive Committees has been distinctly reduced by the creation of the Committee of Forty-Four. Let me speak of the Executive Committee of Publication and Religious Education, which I know best. Before the creation of the Committee of Forty-Four the Executive Committee of Publication consisted of eighteen members, most of whom lived in easy reach of Richmond.

These eighteen members were organized into about five sub-committees. Through these sub-committees plans for advance were being formulated in several of the departments. Then the Committee of Forty-Four was created. The membership of the Committee of Publication was reduced to seven. Three of these live at a very considerable distance from Richmond. If we get six members at any one meeting we are doing well. There are not a sufficient number of members to organize sub-committees. Much more responsibility has been unloaded upon the Secretary and other workers in the office. As I look at the strong points and at the weak points of our present system, I can only say that at the present time I am an unconvinced member of the Committee of Forty-Four. If this be treason, I will not say make the best of it, but I will say that I am sorry.

The Committee of Forty-Four made a full and able report to the Assembly, but I must say that the Assembly has not yet learned how to handle that report. The Assembly appoints a Standing Committee on Assembly's Work, and a Standing Committee on the work of each Executive Committee and each Promotional Agency. The result is that the Assembly does a number of things twice, and is asked to do a great many more twice. The Standing Committee on the Assembly's Work always reports on a number of items which are also presented by the Standing Committee on some Executive Committee. For example, the Standing Committee on the Assembly's Work brought in a report recommending certain changes in the organization of the Presbyterian Committee of Publication and Religious Education. The Standing Committee on Publication and Religious Education brought in a report covering the same ground, but making somewhat different recommendations.

As the debate on the report of the Committee of Forty-Four proceeded it was evident that nobody cared to speak on the floor of the Assembly with the same freedom that he speaks in the meetings of the Committee of Forty-Four.

The U. P. Union.

For several years the idea of union with the United Presbyterian Church has been in the air. It took a very tangible form at this meeting of the General Assembly. A definite plan of union was proposed by a committee which has been studying the question for several years, and this plan of union was adopted by a large majority and sent down to the presbyteries for their approval or disapproval. The best speech that was made in any of the Assembly debates was made by Dr. S. L. Morris in behalf of the proposed union. It abounded in solid argument, and in wit and humor and repartee. One could feel that Dr. Morris had his hearers with him. There was frequent applause. Usually the moderator tries to restrain applause, but he did not try very hard this year. It may have been for the reason that the Assembly was not meeting in a church, or it may have been because the moderator has such a fine sense of humor himself. A unique man in the edge of the crowd asked a very interesting question in my hearing one day. Something amused an usher in a church of which I was pastor and he came down the aisle in a smile that was so broad that it was almost audible. Some of the sterner saints were finding some fault with him. The unique man out on the edge said: "I would like to ask what is the harm in smiling a little on your road to heaven, anyway?" His question has lingered with me through the years.

The chief argument against union is geographical. The two churches do not occupy the same territory. The union would make a nation-wide church, but a church which would be very thin in spots and would cover too much territory for its numerical strength.

At any rate, the whole discussion seems to have been love's labor lost, as far as any present action is concerned. The United Presbyterian Assembly declined to adopt the plan of union, but adopted instead the following resolution as reported in press dispatches:

"*Resolved,* That the General Assembly record its conviction that a union with the Southern Presbyterian Church is desira-

ble, providing that the union be a real union without loss of any considerable minority in either denomination. Since the presbyterial reports do not indicate that the time is quite ripe for the submission of a formal overture on the question of an organic union, we recommend that the Assembly's Committee on Closer Relations be authorized to prosecute its work more vigorously in order that the way may be prepared for a true and happy union of our two denominations of mutual acquaintance and brotherly love."

In the face of this action on the part of the United Presbyterian Assembly, it is hardly worthwhile for our presbyteries to take action on the plan of union.

The Larger Union.

The most surprising thing our General Assembly did was to create a committee, consisting of nine members, to confer with other Presbyterian bodies in the United States, with a view to effecting an organic union of all these Presbyterian bodies. The resolution reads as follows: "We recommend that the moderator of this Assembly appoint a committee of nine, of which the moderator shall be chairman, to confer with and take active steps toward organic union with all Presbyterian bodies in the United States." Our Assembly has appointed Committees on Closer Relations with other Presbyterian bodies before, but we have never taken the initiative in the matter before. Not only so, but we have never before instructed a committee to "take active steps towards organic union" with these other Presbyterian bodies. At the time of the writing of this paper I have not seen a list of the committee appointed by the moderator, but I venture a guess that the majority of the members of the committee will not be hostile to the idea of organic union. In fact, they should not be. The Assembly passed a very clear-cut resolution. It would not be fair to the Assembly if a committee which is unfriendly to the resolution should be appointed.

Church union is in the air. The young minister who lives to be threescore and ten will see some wonderful things take place in the way of Church unions before he goes hence. The

two great branches of the Presbyterian Church in Scotland have just consummated a long desired union. The Congregational and Christian Churches are working on plans for union. The German Reformed Church is holding out her hands to the United Brethren and one or two other denominations. The Presbyterian Church, U. S. A., has directed a committee to consider union with all other Presbyterian bodies and with the Methodists, North and South, and with the Episcopal Church. The United Presbyterians have a Committee on Union with all other Presbyterian bodies. By the way, I have an idea that it was the thought of this larger union that caused the United Presbyterian Assembly to defer action on the plan of union with our Southern Presbyterian Church.

The most remarkable, and at the same time the most pleasing, approach to union is the approach between our own Church and the Associate Reformed Presbyterian Church. We have made this approach again and again, but never received any encouragement before. This time the response was very cordial. It is devoutly hoped that this union between our Church and the A. R. P. Church can be speedily and unanimously consummated.

Thus everywhere Church union is in the air, and certainly some of these unions ought to be effected. But it is possible at a time like this for a popular idea to run away with us. There are several things which we ought to make sure of. We ought to be quite sure that there is a real unity of faith and hope and love between two denominations before they unite. We ought to be even more certain that we are not sacrificing any fundamental principle of the Gospel for the sake of union. There ought to be no forced unions. Sometimes in our eagerness for union we create a greater schism than we heal.

The Federal Council.

The perennial subject of remaining in or getting out of the Federal Council of the Churches of Christ came up again. I did not hear the discussion and have gotten my impression from the reports given in the Church papers. About the usual

ground was covered in the debate, but one unusual note was struck. One objection urged against the Federal Council is that its Research Committee has investigated strikes and other social problems and laid the facts before the public. Usually the defenders of the Federal Council have assumed a somewhat apologetic attitude and intimated that this is one of the evils of the Council which we will have to put up with in order that we may share in the good that it does along other lines. According to reports in the papers, Dr. Harris Kirk took a different attitude. He is reported as saying: "The objection is offered that the Council has made investigations of such things as the coal strike, the steel situation, and so forth. But why should these things not be investigated? Are there not injustices and inequalities that need investigating? Who can do it better than the Council?" Those are words that are worthy of serious thought. Is it of no concern to the Church whether her members carry the teachings of Jesus into their business?

The president of a great steel corporation was a member of the Methodist Church, and a fine Christian gentleman, but it had not occurred to him that he should carry the teachings of Jesus into the steel business. Reports said that the corporation worked men twelve hours a day for seven days in the week. The Research Committee of the Council studied the situation and reported what they believed to be the facts to the public. The evils were corrected. The stock of the corporation has moved steadily upward, showing that it was not necessary to grind the life out of men by long hours in order to carry on the business of the corporation successfully. Christian men who are at the head of corporations may do well to ask themselves whether they are carrying on their business and dealing with their workers in a way that is in full keeping with the teachings of Jesus. Dr. Kirk does well when he asks if the Church has no concern for such matters.

Still another new note was struck in connection with the Federal Council. In answer to an overture the General Assembly passed the following resolution: "In response to the overture number 37 from Asheville Presbytery, asking the As-

sembly to instruct its representatives to continue to bear faithful testimony against the actions (of the Council) that are contrary to the position of our Church, we recommend that this overture be answered in the affirmative. In doing so we take occasion to again restate our historic position regarding the spiritual and redemptive mission of the Church, its duty being under its sovereign Lord and Head to preach the Gospel to every creature, and not to settle matters of civil and political nature. The Assembly urges our representatives to witness against all actions and activities of the Council that may transgress the principles stated above. *We believe, however, that the teachings of Jesus Christ ought to be applied to all the relationships of life.*"

It is the last sentence that introduces the new element into the deliverance. That is why I have put it in italics. We have heard about the historic position of our Church many times before. It is a fine position, if we do not carry it further than the fathers and than the Scriptures intended for us to do. It is possible to carry that idea so far as to separate our religion from everyday life. We are living in a world that is full of business and politics and social problems. If the Christian fails to carry his religion with him in these and in all other relationships of life, he has failed in a very vital part of Christianity. We should remember that the word of God is not only our infallible rule of faith, but that it is also our infallible rule of practice. We must also remember that a part of the Great Commission is to teach the nations to live according to the teachings of Jesus.

Peace and War.

This Assembly made the clearest-cut deliverance on peace and war that any of our Assemblies has ever made. The resolution reads as follows:

"The historic position of our Church is that the function of the Church is purely spiritual. We believe that this principle should apply in time of war as well as in time of peace, and, that, therefore, the Church should never again bless a war, or be

used as an instrument in the promotion of war. We commend our government for its leadership in establishing the "Pact to Outlaw War". We believe that the Church, as a part of its spiritual mission, should endeavor to write the principles of this pact in the hearts of its people, and urge this duty upon all those who teach or preach in the Presbyterian Church in the United States."

At its spring meeting Atlanta Presbytery, which is one of the largest and one of the most influential of all our presbyteries, passed a strong resolution against compulsory military training in our denominational schools and colleges. Thus we see a rising tide against war in the thinking of Christian people. Certainly God's ideal for His world as set forth in His Word is that it should be a warless world. Jesus Christ is the Prince of Peace.

The Retirement of Mrs. Winsborough.

The General Assembly received with sorrow the news of the retirement of Mrs. W. C. Winsborough as Secretary of Woman's Work, on account of her health. For seventeen years she has been the active head of the Woman's Work in our Church. During those years she has given herself to the work with indefatigable energy and devotion. In the face of many obstacles and discouragements she pressed on until it can be truly said that no Church in the world has a better organized or more effective department of Woman's Work than our Church. She retires with the esteem and love of the whole Church. Her successor is Miss Janie W. McGaughey, who is noted for her beautiful Christian character, and who has a background of education and experience which should fit her eminently for the work.

The Ministers' Annuity Fund.

The biggest piece of constructive work which the Assembly did was to adopt the plan of the Ministers' Annuity Fund. If this plan can be carried to a successful conclusion it will

mean a great deal to our ministers and a great deal to the Church. It will take an unlimited amount of hard work, united work and sacrificial giving to make a success of the plan. Dr. Henry H. Sweets, the Secretary, richly deserves the thanks of all ministers and of the whole Church for the untiring way in which he has worked to perfect this plan and to get it before the people.

Conclusion.

If we may take a hyperbole from the Bible, then we may say that if all the things which the Assembly did and said were written down the world itself could not contain the books. Time and space, especially space, forbid that I should go further. It was not a radical Assembly, but it was progressive. Its face was turned towards the future. The debates which I heard were all in fine spirit. The commissioners seemed to be eager to know and to do the will of the Master, who loved the Church and gave Himself for it.

MEN'S WORK IN THE LOCAL CHURCH.

Second Article by WILLIAM F. WEIR, D. D.,
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In a recent article in the REVIEW [April, 1929] I narrated the story of the Men's Work in the Presbyterian Church, U. S. A., as a denominational movement and agency. In this article I shall discuss Men's Work in the Local Church as we view it.

What is achieved in organizing men in Local Churches on a constructive and permanent basis we have regarded always as the real test of the value of the movement. All that is done to equip agencies and to awaken interest throughout the Church is of little avail apart from the result actually achieved in

organizing men in the Local Churches. We shall get on no farther nor faster in our Christian enterprise than we get on in developing our Local Churches. Besides, for most men these churches are their only fields of Christian service. A main purpose has been always to lead men to realize that to build up a Local Church is the most important service. This goes far toward developing in men a proper appreciation of the important place they occupy in the Kingdom enterprise.

Declaration of Purpose.

The way was not open when we began under the new administration in 1914 to have the same kind of organization in all of our churches. We inherited a variety of organizations, traditions and leaders. We, therefore, undertook to construct a "Declaration of Purpose" for all of the organizations with three objectives.

(1) *Fellowship.* The Brotherhood or Club is a corporate Christian unity which lives and grows and ministers. It is an organic part of the church within which it is. It is a strong, satisfying, life-building fellowship, without which the organization will be temporary. These men's organizations fail unless there is the consciousness of this spiritual unity or corporate Christian life among the men. No other men have so much in common in precious experiences and great tasks. No other men can do so much for each other and for other men.

(2) *Training.* There is appalling need for the religious education of men. The new Governor of Ohio, in an address at a recent convention of Presbyterian men, told of his experience in addressing men of the Church and a short-horned cattle growers' association. He said dryly that it was a good deal more difficult to address the cattle growers' association, because they knew so much about their business. There must be a clear understanding and deep conviction about the Church's unique character and ministries. If men think of the Church as they should, they will serve in it. We must show them WHY they must work in the Church as well as HOW to do it. We must see that men think rightly about the Church of Jesus

Christ, about the Presbyterian Church, and about their own Local Churches.

(3) *Service.* Departments of activities are outlined. Yearly programs of activities are adopted by the organizations. A place of service is found for every man. The men soon obtain the consciousness that the organization is necessary because of the service it renders.

Old Causes of Failure.

The failure of many men's organizations in the earlier years of the Men's Movement has been due to such causes as:

(1) Men's organizations have been social clubs. Earnest men who are accustomed to serious tasks elsewhere will not be satisfied with an organization in the church which is social only.

(2) Men's organizations have been Bible Classes for study only. Too much emphasis cannot be placed on the Bible Class; but these men should do much more than maintain a class for Bible study, which is training rather than service.

(3) Many organizations have failed for want of leaders in the Local Churches. Most of the responsibility rests on the pastor and other key men.

(4) There has been no definite, challenging program of activities. The Executive Committee should keep before the men yearly programs of essential work.

Organizations.

The first necessity is to build a program for men. The leaders must determine what the needs of the men are, so as to provide for their spiritual welfare and to secure their services. Organizations are means, not ends. There are not too many until their are more than enough to provide for the needs of men. This program for men should be a part of the Adult Program of the Local Church.

Results obtained in experience help to determine what organizations there should be. Organizations should be submitted to such tests as:

(1) The percentage of the men of the congregation enrolled.

(2) The percentage of the men enrolled actively participating in the organization.

(3) The extent to which the organization contributes to the work of the church.

(4) The extent to which outside men are brought to Christ and enlisted in Christian service.

The organizations usually found in the churches are:

(1) The Men's Brotherhood or Club. This is the comprehensive organization which usually enrolls all or nearly all of the men of the congregation. The Brotherhood maintains popular meetings for fellowship and forums. There are in the Presbyterian Church, U. S. A., around 2,000 churches with Men's Brotherhoods with an enrollment of considerable more than 100,000 men.

(2) The Men's Bible Classes. The enrollment in the Bible Classes is usually much smaller than in the Brotherhood. For the most part, the Bible is the textbook and the Men's Classes are a part of the Sunday School. In our denomination there are more than 3,000 churches with Men's Bible Classes with an enrollment of nearly 100,000 men.

(3) The Small Group. Most of these are study groups; some are personal workers' groups, prayer groups, etc.

(4) Monthly Conferences of the Two or Three Official Boards of the Local Church. These build unity and cooperation among these Boards.

Fellowship and Forum Meetings.

The Fellowship and Forum Meetings of the Brotherhood or Club are one of the best developed and most essential activities in many churches. They coordinate with Men's Bible Classes to the advantage of both. Usually these meetings are more largely attended than the Bible Class. They offer the Bible Class Committee its best opportunity to obtain new members. They develop the larger fellowship of the men and offer fine opportunity to promote among the men intelligence on religious and civic matters.

These meetings provide contacts with uninterested and inactive men that are of great value. Many times a man's first interest in the church is secured through his attendance at these meetings.

Seven meetings a year is a usual number. Each one must be made a meeting of great value. Men will discover that their meetings in their churches have more vital interests than any other meetings they attend. The programs for the series, including selection of subjects and speakers, should be made early. Usually there must be the Fellowship Dinner. This helps to secure attendance and creates atmosphere favorable for the after-dinner program.

Representatives of our Boards regard these meetings as among their best promotional opportunities. Programs for these meetings which will provide for profitable meetings without dependence on outside speakers are being prepared by the Department.

Men's Bible Classes.

There should be one or more Men's Bible Classes in every church. In the larger churches there should be a class for adult men, one for young men, and one for boys of college and high school age.

It is better to have separate classes for men than mixed classes. Each class should be organized so as to provide for its permanent development. The most essential factor is a teacher who has gifts for teaching the Word of God.

Every man should be in a Bible Class in his own church. Usually the class should meet as a part of the Sunday School. Goals should be fixed for increased enrollment and attendance, and contests may be put on occasionally.

While Men's Bible Classes are among the most essential organizations of men, the conviction prevails among leaders in Men's Work that the Bible Class alone does not meet the requirements for fellowship and activities among men. Best results are secured in most churches by making the Men's

Bible Class a department of the inclusive men's organization, usually called a Men's Club or Brotherhood.

Evangelism Among Men.

Bringing men to Christ and into the Church is one of the most important activities of men. In an increasing number of churches this work is done successfully. It is an excellent method of evangelism.

A fellowship of men within the Church attracts powerfully men who are outside of the Church. With this attractive power of a Christian fellowship in the Church and the work of the Invitation Committee in a systematic effort to win outside men, a church is equipped in the best manner for increasing its membership.

The men's organization should pledge support to and definitely cooperate in series of evangelistic meetings. A meeting of the men may be devoted to a coming series of such meetings. A group of men should study methods of evangelism.

Work for Boys.

The Local Church has much more responsibility for boys than any other public institution. To lead boys to confess Christ as Saviour and Lord, to unite with the church and to be trained in it, is first in importance in work for boys. For many boys the Local Church is the only institution that provides religious training. The men of the church are best equipped to render this most essential service for boys.

The Committee on Boys' Work should acquaint itself with the various movements or organizations in Boys' Work. It is best usually for this committee to adopt the plan of the denominational agency for Boys' Work if such exists. In many churches the work for boys is identified with general boys' movements, such as the Boy Scouts.

The men should provide teachers for Boys' Bible Classes and leaders for other kinds of Boys' Organizations. One of the Men's Meetings should be "Boys' Night", when the boys are guests of the men and the program is made with special

reference to boys. The men should provide for supervised summer and winter recreations for boys. The session may invite the boys to be its guests for consideration of the claims and privileges of the ministry and other types of all-time Christian service or for consideration of vocational guidance.

Services of Public Worship.

No work of men transcends in importance the support of the services of public worship. No activity in the community is so essential to human welfare as the attendance of the people on public worship. The men of the church should be loyal to church attendance. They can give valuable help in making the worship services attractive to men. They should maintain a good ushering system and reception committees and provide male singers for the choir and a male quartet and chorus. The men should conduct occasionally a service of public worship.

The church does not seek to control the varied activities in which men engage on Sundays, but the men should be led to so evaluate the services of public worship that Sunday golf and all other Sunday allurements should not take the place of the services of public worship in their churches.

Religion in the Home.

Many men have shared in the consecration of their children to God in baptism and are under very sacred obligation to see that religion is maintained in their homes. Perhaps the most serious weakness in the religious life of our country is the neglect of family religion. Roger Babson says—"Much of the prosperity of this nation is due to the family prayers which were once daily held in the homes of our fathers."

Men have much responsibility for Christian example, Christian atmosphere, Christian influence, as well as for Christian instruction in the home. Men should share the duty and privilege of maintaining religious training in the home. They should provide Church papers and other Christian literature for the family. They are largely responsible for the attendance of boys and girls at church and Sunday School. They

have much influence with boys relative to choosing a life work. Men are responsible mainly for right standards of Sabbath keeping in the family.

Every-Member Canvass.

One of the most useful functions of the men is to furnish teams for the Every-Member Canvass. These canvasses should be under the direction of the boards of the church. A movement has started in our Men's Conventions in which the delegates pledge themselves to use their best endeavors to have their churches remit monthly to the Boards. Our department is enrolling the churches that adopt this system. Men who are accustomed to doing business on business principles are shocked when they learn that our Boards pay $60,000 a year interest because of the delay in the churches sending their remittances to the Boards. We are anticipating that the day is not far off when these men's organizations will assume definite responsibility for raising the budget for current expenses and the budget for benevolences.

In some churches the men conduct the services on the morning of Every-Member Canvass Sunday. At this service the pastor should dedicate the men in prayer for the afternoon canvass. Sometimes the men put on an extra Every-Member Canvass for a special object. There should be an Every-Member Social Canvass in early autumn in which the men take to the homes the program of the church for the fall and winter. This is an excellent way to rally the forces of the church for its program of work.

Equipment of Pastor and Buildings.

The pastor should be as well equipped for his work as is the president of a bank or the superintendent of schools. He should be provided with such equipment as will release his time for those most essential activities of his office. Men are accustomed to proper equipment for heads of institutions and adequate facilities for their work. They should see that their churches are as well equipped as other institutions.

It is no longer unusual for men to provide a car for the pastor or an increase of his salary. The men of one church provided supplies for the pulpit during the pastor's illness and financed a trip for him while he would regain his health. In another church the men employed a landscape gardener to beautify the church grounds. In a church in a mining community the men, mostly miners, donated $1,200 worth of work on the church grounds during slack time at the mines. In one church the men furnished their club room with fifty good chairs, a library table and a complete radio outfit. Sometimes the men assume responsibility for raising large sums of money for buildings or building debts.

Study Courses.

The churches should make use of the Small Group, especially for Study Courses. This intensive work among men looks toward the training of leaders. Study Courses in Evangelism, Boys' Work, Stewardship and Missions are emphasized.

Community Service.

The men's organizations should be affiliated with civic organizations and should support all efforts to secure good standards among citizens and good government. In some churches one of the series of Men's Meetings is "Community Night". Helping unfortunate men secure work, maintaining revolving loan funds, sports and lecture courses are suggested as community service. Men's organizations of the different churches should be federated for community service. Quarterly meetings of these federated organizations should be held.

The men of the stronger churches can render a service of immense value by ministering to the vacant and smaller churches in their vicinities. They should help in the regular services of public worship, in the organization of the men, in series of special meetings, and in Sunday School work. The men of one of our stronger churches maintained the prayer meetings and Sunday school in a vacant church for more than a year, during which time the membership was increased. The men

of another church conducted services regularly in two mission churches. The men of one of the oldest Brotherhoods in our denomination make it their business to conduct evening services in vacant Presbyterian churches in their own community.

DID THE CHRUCH BEGIN AT PENTECOST?

By Fred Harold Leach, Th. M.,
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(This article is a reply to an article entitled: IS THE CHURCH OLDER THAN PENTECOST? written by Rev. William T. Reviere, D. D., and published in the January issue of the Review. It is the policy of the Review to open its pages to both sides of controverted questions.)

The above title was selected for two reasons: in the first place, because it suggests something of the nature of the argument appended below, an argument designed to show the particular place which the Church occupies in the ways of God, those features that distinguish it both from the dealings of God in the past and His plans for the future; and, in the second, because it will recall to the minds of the regular readers of this magazine an article under a similar caption which appeared in the Review in January, 1929. The present writer is thankful to acknowledge a personal acquaintance with Mr. Riviere, whom he honors as a faithful brother in Christ and fellow-minister in the Gospel. It is, moreover, his sincere desire that this paper shall be as free from any spirit of acrimony—a spirit which so frequently pervades writing of a controversial nature—as the one to which it is an answer. Such a desire by no means bespeaks an attitude of indifference, on the part of the writer, toward the subject under discussion; nay rather, it is because the question at issue is of such supreme value and of such great moment to Christians generally that

he seeks by God's grace to set forth his own heart conviction as to the heavenly character and calling of the Church in this dispensation.

The mere fact that the question is raised as to the origin and constitution of the Christian Church is sufficient indication that the truth of the special revelation committed to the Apostle Paul has been, in large measure, obscured, and, in some instances, altogether lost. It would be quite out of place here to digress into the history of the doctrine of the Church, yet it is necessary to present a few facts in rough outline in order that we may understand something of the historical basis upon which the popular misconception of the Church rests. Many times the suggestion has come that if we could reconstruct the history of the first three centuries of the Christian era we might arrive at some satisfactory appreciation of the body of apostolic doctrine. Numerous reconstructions have been made, both by radical and conservative historians; without exception, however, when tried, they are found wanting, and for a very simple reason. The Apostle himself tells us of a wholesale departure from the truth within his own lifetime. In Acts 19:10, a record of Paul's extended ministry in Ephesus, we read, "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks". But near the close of his ministry we find him writing to Timothy as follows: "This thou knowest, that all they which are in Asia be turned away from me" (2 Tim. 1:15). That this turning away could not have been merely personal, but must have included opposition to the Apostle's doctrine, is indicated by the fact that in chapter 2:18 he speaks of those "who concerning the truth have erred"; in chapter 3:8 he mentions those "who resist the truth"; and again in chapter 4:4 he speaks of those "who turn away their ears from the truth" and are "turned unto fables".

The first element of the Pauline revelation which appears to have been given up was that connected with the Mystery, the Church as the body of Christ. You will search in vain the writings of the Fathers, so-called, for any recognition of this line of truth. More, you may continue your investigations of

Christian literature until very recent times before making any discovery of the truth you are after. Next went the blessed hope of the Church, the prospect of the imminent return of her absent Lord to receive His bride to Himself, and for it was substituted a gloomy preparation for death and judgment. Accordingly, and in due time, there was also lost the truth of our perfect standing in Christ, justification by faith, the heart and core of the gospel. Now it is both interesting and instructive to observe that these truths were recovered in the inverse order to that in which they were lost. Justification by grace through faith was the truth retrieved by the saints of Reformation days, though, alas, how much of this precious truth the Church has again allowed to slip through her fingers. Next came the revival of the blessed hope of Christ's return. After a long night of sleeping, the Church began to waken, the midnight cry went forth, "Behold, the bridegroom cometh: go ye out to meet him". And finally, there has been a restoration, partial at least, of the truth of the Mystery. Let it be fully understood that man, in his folly and ignorance—not to mention his sin—was responsible for the loss of these truths; but that their recovery is to be traced alone to the grace of God. The understanding of Church truth on the part of Mr. Darby and others was not less the result of the sovereign operations of the Spirit of God, than was the enlightenment of Calvin and Luther respecting the truth of justification by faith.

Before going on to present our own view, it is in order to examine the common Protestant doctrine. For a condensed statement of this side of the question, we refer to the several propositions of Dr. Hodge (Systematic Theology, Vol. III, p. 547f). The first thing we would notice is the distinction between the visible and the invisible Church. Now this notion, I am bold to say, is foreign to Scripture. It was the invention of St. Augustine, as much as of any other, to reconcile the notorious evil of the professing Church with the godliness becoming the true Christian. The Church is presented to us in the New Testament in two aspects, the body of Christ and the house of God. The first figure presents its heavenly character, while

the second portrays its earthly administration in the hands of men. The mischief that has been done through confounding these two representations of Scripture may be briefly illustrated by the following quotation:

"The thought that admission into the house conferred the privileges of the body has been the root of the systematic corruption of Christianity, which has acquired the reverence of ages, was not shaken off at the Reformation, and is now corrupting the Protestant systems, which were thought to have freed themselves from its fetters. All the members of the body of Christ are living members, quickened of the Spirit, or born of God; they are forgiven all their sins, and perfected forever by His once offering of Himself; they have received His Spirit, and are heirs of the inheritance of glory. If the body and the house are the same thing, then all that are admitted into the house, be they adults or infants, have part in the privileges which belong to the body. On the other hand, being true members of the body of Christ secures nothing; for its true members may perish. The very idea of being born of God is destroyed; for, after having been born of God, they lose what they had, and have to be born over again, without the alleged means of being so, or they enter the kingdom of heaven, as they say, without life; the abiding efficacy of Christ's sacrifice is annulled—for they that are sanctified are not perfected forever; and the sealing of the Holy Ghost for the day of redemption is applied to those who will never be there, and has no effectual value in this respect."*

No, the two sides of God's coin bear these impressions: "The Lord knoweth them that are His", and "Let every one that nameth the name of Christ depart from iniquity". A single illustration will suffice to draw out the full force of what is here before us. The Apostle writing to the Corinthian Christians addressed his letter to the "Church of God which is at Corinth". Suppose the Apostle were alive today and had occasion to write to the Christians, let us say, of Dallas. Suppose further that

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*J. N. Darby, Collected Writings, Vol. 14, p. 23, 24.

he employed the same style of address and marked his letter for the Church of God which is at Dallas. Who, pray tell, would receive the letter? Fancy the rival claims that would be put forth by the so-called visible churches, Roman, Anglican, Methodist, Baptist, et al. As for the invisible Church, who would essay to point it out? But some one suggests that the Apostle was writing at an early day and prior to the sad disintegration of Christendom. The objection may seem plausible at first, but it is to be remembered that it was in Corinth that a spirit of schism was being manifested. It is, therefore, highly significant that the Apostle refuses to recognize the division which man had brought in; but, on the contrary, dwells upon the essential unity of that which God had created.

Passing on, we come upon the proposition that the Commonwealth of Israel was the Church. The first argument, drawn from Acts 7:38, we will deal with more at length in another place. The second, to the effect that Israel was called of God to be His peculiar people and to constitute His kingdom, has little or no force. The third is more serious. After an enumeration of the religious advantages of Israel as cataloged by the Apostle in Rom. 9:4, the statement is made that "nothing more can be said of the Church under the new dispensation". With all due respect to the author, a remark of this sort is nothing less than preposterous. To speak thus is virtually to set aside the New Testament. What of the believer's union with the risen Christ? What of the personal indwelling of the Holy Spirit? What of the continual and immediate access into the very presence of God, the holy of holies, once shut off by a vail through which the high priest alone could pass—and that only once a year—but now open to the weakest and most imperfect saint and without reservation? The list could be extended, but space does not permit. Surely it must be evident that Church privilege is far superior to anything that was ever enjoyed by the most advanced saint in Old Testament times.

Another proposition is advanced to establish the identity of the Church under the New Dispensation with that under the

Old. The reference in this case is to the olive-tree of Rom. 11:16f. But here the Apostle is not referring to the Church as such, but to present Gentile privilege, in a purely national sense, under the Gospel.

The author of the paper to which this is a reply has subtended the argument under five heads:

I. Paul's word "mystery" in Eph. 3.

II. The future tense of the expression, "I will build", Matt. 16:18.

III. Absence of the Church from the vision of the Old Testament writers.

IV. The absence of the word from the Old Testament.

V. The etymology of the word *ecclesia,* by which an effort is made to avoid the force of Stephen's application of *ecclesia* to Israel. The above analysis is most satisfactory, though I prefer to follow a reverse order in answering the objections and presenting such positive considerations as may rightfully bear upon the subject under discussion.

I. It is not too much to grant that in argument the meaning and etymological signification of terms may be made to bear excessive weight. It would be difficult to improve upon the arrangement of the data presented by Mr. Riviere, however much one's conclusions might differ. It is indeed unfortunate that the Greek word *ecclesia* has not been uniformly rendered *assembly* in our English Bibles. Mr. Riviere has rightly said that the word *church,* derived from the adjectival form of *kurious,* Lord, suppresses the real meaning of *ecclesia.* We will show how this applies in the case of two or three significant passages. The first one we will examine is the familiar word of Stephen's in Acts 7:38. Had the translators of 1611 been free to use the better term *assembly* in this verse, how different the result might have been. However, they were not only shut up to the orders of a very biased king, but they were also ignorant of any dispensational difference between Israel and the Church. Of course, Israel constituted an assembly. More, they were God's assembly for the times. But to say that is not at all to say that Israel was the Church, the body of

Christ. Israel was a nation, not a church, a nation set off by God in sharpest contrast with the Gentiles surrounding them. Again, I quote from Mr. Darby:

"There never was a Jewish church. There was a Jewish nation, and to that the man, called by grace as a Jew, belonged by birth, and was bound to adhere. Now he is not, because in the Church there is neither Jew nor Greek. A man was a Jew by birth, and a Jew in orderly fellowship when circumcised. The Church, even in its outward profession, stands by faith, is never composed of natural branches. The Jews were natural branches. They did not, in their divinely ordained place as Jews, stand by faith. A Jewish church is an unscriptural fallacy. Christ gave Himself for the nation, but not for that nation only, but to gather together in one the children of God that are scattered abroad. That formed the Church. The Church or assembly is the gathering together of "such as should be saved". This was never done in Judaism. The unity was a national unity and no other. They were a holy people in their calling. When Christianity was founded the Lord added to the Church such as should be saved. He never did this before. That was the Church—God's assembly in the world. If before that a Jew came to believe, he was added to nothing. He was a godly Jew instead of an ungodly one; he belonged to what he belonged before—there was nothing to be added to."*

Three times in the New Testament the Greek word *ecclesia* is translated *assembly* in our English Bible. (By the English Bible is meant the Authorized Version of 1611, unless otherwise specified.) The three instances are found in Acts 19:32, 39, 41, where the reference is to the town assembly in Ephesus. Suppose the translators had continued their use of the word *church* and verse 41 had read as follows: "And when he had thus spoken, he dismissed the church." It is absurd, you say. Quite so, but upon strictly philological grounds there is as much warrant for applying the term *church* to the Ephesian mob as to the nation Israel. Our conclusion, therefore, is that

*J. N. Darby, Collected Writings, Vol. 10, p. 20, 21.

the argument based upon the meaning of the Greek word *ecclesia* may be overworked in the interest of either side. Clearly then, that which distinguishes the Church of this dispensation from Israel of old must be determined upon other grounds.

II. The second argument, dealing with the absence of the word from the Old Testament, is closely allied to the first. It is not so flimsy, however, as some would have us believe. Admitted that the Greek word *ecclesia* in the Septuagint is the practical equivalent of the Hebrew word *qahal*, assembly, congregation, we are no further advanced than before. The presence or absence of the word itself proves nothing. What needs to be established is that the idea in both instances is one and the same. It proves nothing to say that, "Of the one hundred and twenty occurrences of *qahal* in the Hebrew Old Testament, sixty-eight times it refers to the assemblage of Israel as a nation". Of course it does. But that is precisely the point upon which we have been insisting all along. Israel in the Old Testament is regarded as a nation and not as a church. But the word *church,* if the New Testament idea of it be kept in mind, is rightly absent from the Old Testament Scriptures. At this point, it is necessary to remark upon the unfortunate use of the word *church* throughout the Old Testament in chapter headings and at the tops of pages. A single example will suffice. Over Isa. 30 we find written "God's mercies towards the church", and above the preceding chapter appear these significant words, "God's heavy judgments upon Jerusalem". It is ever thus: Israel's blessings, though future, are bestowed upon the Church, while the judgments are left to fall upon the hapless Jews as indicated in the text. The utter inconsistency of all this must be apparent. One examines the text in vain to find any reference to the Church. There is much about Israel, Zion and Jerusalem: concerning the Church there is not a word. It has been shown thus far, I think, that whatever identity of language may exist in Scripture with reference to Israel and the Church, along with it there is the widest separation of thought.

III. The third line of argument is that the prophets of the Old Testament did not have the Church in view when they wrote of things to come. Against this claim it is objected that their prophecies of Gentile and universal blessing find their complete fulfillment in these Gospel times. Let us turn first to the passage referred to in the former paper, Zech. 9:9f. Here, as in many other places, there is that curious blending of prophecy relating to both the first and second advents of our Lord. Little wonder that, as Peter distinctly tells us, the prophets "searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow." Zech. 9:9 received its fulfillment when Christ rode into Jerusalem. The question that remains is whether or not verse 10 and the verses which follow have received their fulfillment, or if they look forward to the end of this age and the millennial kingdom. Verse 10 reads as follows: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen (or nations): and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." The language is figurative, clearly; but what is the figure? Mr. Riviere has suggested that the horse was the animal for war as over against the ass, mentioned in the previous verse, which was ridden by the well-to-do in times of peace. We are warranted, therefore, in interpreting this verse, with which those that follow are in fullest harmony, to mean that through the Messiah Israel is to be delivered from her enemies, peace secured among the nations, and His dominion extended to the very ends of the earth. We candidly ask in what sense anything remotely resembling this state of affairs has resulted after nineteen centuries and more of gospel preaching. True, the gospel does bring peace, and peace is announced over and over again in the apostolic benedictions, but, be it ever remembered, a different kind of peace. It is peace with God through the consciousness of sins forgiven

that is proclaimed in the gospel. Christ is not now upon David's throne, but upon His Father's; and until He returns whose right it is to rule a warless world is an impossibility.

The Old Testament abounds in predictions of future blessing to the Gentiles. However, it needs to be said that always and everywhere they are pictured as being blessed through Israel rather than with Israel, as in the present age. The Jews, restored to their own land, are yet to be God's instruments in blessing all the nations. Only mark that even in the future the separation and distinction is carefully preserved. Israel is still Israel, and the nations are still nations. No further exposition of passages is possible, but the reader is referred to several which set forth this truth very clearly: Ps. 72; Isa. 2:11; Zech. 14. We are forced to conclude that the prophets, though speaking expressly of both the first and second advents of Christ, are silent as to the character of the present interregnum. They caught no glimpse of the Church, the body of Christ, in which there is neither Jew nor Greek, but Christ is all and in all.

IV. Our Lord's prediction in Matt. 16:18 should call for little explanation. It seemed to me that Mr. Riviere almost wholly evaded (I would not say intentionally) the force of the future tense of the verb, *will build,* by calling attention to the emphatic position of the pronoun, *my.* Make the pronoun as emphatic as you will, it says no more than that the Church belongs to Christ in the most absolute sense. How any amount of stress upon a pronoun can alter the temporal sense of a verb is a bit of grammatical legerdemain that is beyond this writer. Happily we have no need to discuss the question with regard to the rock upon which the Church was to be founded. The fact remains that the words of our Lord were "I will build"; not "I have built", nor "I am building". Even here we have nothing about the Church as the body and bride of Christ. It is a question now of life, life in the Son as the foundation of Christ's assembly, securing it against the gates of Hades. The assembly was formed and publicly inaugurated at Pentecost with the descent of the Holy Ghost. The Jews,

as a nation, rejected the offer of the Spirit with the result that God accepted believers from every nation. In due time, sovereign grace went forth and called him who was in a peculiar way to be the apostle to the Gentiles, and to whom was committed the revelation of the mystery hid in God from all ages and generations, but now made known to all nations for the obedience of faith.

V. Finally, we must consider the utterly unique revelation that was given to the Apostle Paul. Let us note, in particular, three elements of "the mystery" set before us in such passages as Rom. 16:25; Eph. 19; 3:1-13; Col. 1:26, et al.

1. That the Gentiles should be fellow-heirs. We have already noticed that the Old Testament is full of predictions that the Gentile would share the benefits of Israel's inherited blessing. But the suggestion is never made that the Gentile is to be a co-heir of Israel. See Isa. 60:3f for a confirmation of this truth. Compare also Isa. 54:3 and 61:5. Israel is to inherit the Gentile, but the Gentile is not to inherit Israel.

2. That the Gentiles should be "one body"—with the Jew. Can you find anything in Moses or the prophets that resembles this? Assuredly not. From beginning to end there is maintained the sharpest distinction between Israel and the nations. As we have seen, this applies as well to the future glory as to the past history. Nothing is more evident in the Hebrew Scriptures. Some one says, true enough, that this union between Jew and Gentile is the mystery of which Paul speaks, but how does this militate against the idea that the Church existed in the Old Testament. The question need only be asked in order to be answered. Any church that might have existed in the Old Testament was a Jewish church. There can be no doubt about that. The claim that is advanced is that this alleged Jewish church is one and the same with the Church of the New Testament. The change is only one of outward manifestation, not one of inherent difference. But if this is true, all that is taking place at the present time is that Gentiles are being added to a Jewish organization of antiquity. This is quite diverse from what Paul had in mind. It was not that Gentiles were

being added to something Jewish that had been going on in Israel, in a small way, for centuries. The Church, according to Paul, was a wholly new thing in which both Jews and Greeks —national and racial differences being obliterated—were joined by the Spirit to the risen Christ. Therefore, the Church, in the Pauline and New Testament sense, could not have existed before the descent of the Holy Spirit at Pentecost or before the ascension of the risen Lord to be its Head in heaven.

3. Partakers, or co-partners in God's promises in the Messiah. Nothing so arouses the anger of the Jew as the claim of the Gentile to an equal share with himself in the Messiah. He repudiates—and rightly so—the attempt to demonstrate such a claim from the prophets. They speak only to the contrary, and to make them speak otherwise is to weaken the Christian cause rather than to strengthen it. But if the prophets do not speak of the mystery, they have much to say of the kingdom. The Messiah is to return in glory to reign upon this earth. The prophecies relating to His first advent were all fulfilled to the smallest detail. Is it not consistent, at least, to expect that the prophecies relating to His second advent will also find a literal fulfillment? To spiritualize them and by a forced method of interpretation to apply them to the Church of the present age is to distort Scripture, rob Israel of her rightful place in the purposes of God, and reduce the Church to a level far beneath that which God has accorded it.

The subjects treated could be much further developed, to say nothing of related truths not touched upon. Distinguish Israel and the Church and Scripture becomes crystal clear so far as the dispensational ways of God are concerned. Identify them and the web of truth becomes a hopeless tangle. To avoid any possible misunderstanding a word should be said about the matter of individual salvation. God has ever had but one ground for the forgiveness of human sin, and that the finished work of the Lord Jesus Christ upon the cross. But that fact has not prevented God from dealing with His elect in different ways at different times. Before Abraham it was purely a matter of an individual walk with God, as in the

case of Enoch. There was no assembly of any sort in that day. With the call of Abraham, the race and nation of Israel had its beginning. They were to be God's peculiar people, a testimony to Himself in the midst of the Gentile apostasy round about. Their threefold rejection of God is told out in Scripture: of the Father in the Old Testament, of the Son in the Gospels, and of the Spirit in the Book of Acts. Nevertheless, we are assured that God has not cast away His people whom He foreknew. Though judgment awaits them in company with a Christ-rejecting world and an apostate Christendom, a judgment to be meted out only after Christ has taken His Church, His bride, to be with Himself, they are yet to experience their day of greatest blessing in the presence of their King. Well can we say with Paul, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead"? And again, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out". This testimony is sent forth with a genuine desire that, by God's grace, it may commend the truth which it seeks to present to some hearts. What has been said here should have a very practical bearing upon the lives of all who name the name of Christ. I trust that none will regard this effort as a mere matter of debate. Rather may we be given the more to recognize our responsibility in these things, and to make these words of Paul our own: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God", and, "Moreover, it is required in stewards, than a man be found faithful".

Note: For the benefit of any reader who may wish to pursue this question further, I recommend the following books and pamphlets: "The Mysteries of God", by H. A. Ironside; "The Mystery" and the "Kingdom of Heaven", by R. Holden and S. Ridout; "The Mysteries of the Kingdom of Heaven", by F. W. Grant; "Simple Papers on the Church of God", by C. E. Stuart; and "Lectures on the Church of God", by W. Kelly. These all may be had from the same publishers, Loizeaux Bros., 1 East Thirteenth Street, New York City.

4-11

OUR CHURCH'S RESPONSIBILITIES AND HER RESOURCES.

By Rev. Donald W. Richardson, D. D.,
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(This address was delivered by Dr. Richardson upon the occasion of his inauguration into the F. S. Royster Chair of Christian Missions at Union Theological Seminary, in May, 1929.)

I speak to you tonight not as a missionary. Yet out of my own experience I speak with a full consciousness of the burden which the missionary bears day and night upon his heart and his mind, as he goes in and out and touches the lives of the unsaved multitudes about him; and as his thoughts go up in passionate prayer to the Lord of the harvest.

I speak, as a member of the faculty of the Seminary which I shall seek to serve, with a full consciousness of the deep sense of personal responsibility which every member of that faculty feels for the carrying out of the world-wide program of the Church of Christ. I do not need to assure you that this Seminary is facing the fact that the realizing of our Church's responsibility and the releasing of her great spiritual resources depend ultimately upon the attitude of the ministry of the Church. The passion of the preacher is reproduced and made productive in the lives of his people. The world-wide coming of the Kingdom of God and the world-wide doing of the will of God are dependent upon the vision and the passion and the power of the pulpit.

I speak also as a fellow member and minister in that branch of the Church of Christ which has inscribed upon the banner which in her infancy she first unfurled to Southern skies the recognition and assumption of her responsibility to go into all the world and preach the gospel to every creature, "regarding this as the great end of her organization and obedience to it as the indispensable condition of her Lord's presence". Together

we love our Church. We love all of her forms and her phraseology. We love all of the wonderful truths which are enshrined in her symbols. We love her devotion and her loyalty to the cross of Christ and to the Word of God. We love her hallowed traditions and her holy history.

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Form'd thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."

My subject is: Our Church's Responsibilities and Her Resources. I do not mean that responsibility assumed by the General Assembly of our Church in 1907, when by the adoption of the Presbyterian Platform which was there presented the Southern Presbyterian Church became responsible for the evangelization of twenty-five millions of people in the non-Christian world. We solemnly assumed the obligation and we have never openly repudiated it; but we have not occupied the fields. Within the geographical areas which we have said that we would claim for Christ there are great stretches of territory upon which the feet of the messengers of the cross have never yet trod; and there are many millions of people to whom the gospel of God's redeeming love has never yet been told.

I am not a pessimist with regard to the Church of Christ and the progress of her work in the world today. With much of the current criticism of the Church I have but little sympathy. Among some people today, both inside the Church and out of it, the unkind criticism of the Church is one of the most popular pastimes. We are told in the pulpit and in the press, in book and in pamphlet, in speech and in conversation, that the Church of today is a failure; that it is losing its hold upon the hearts and minds of people; and that what the Church needs is to get back to the spirit of the earlier ages. I think

that if there is one thing which we need to pray very fervently for, it is that God would not let His Church get back to the spirit of the earlier ages. The Church does need a rediscovery of the Apostolic vision, the Apostolic purpose, and the Apostolic power, but she does not need to get back to the spirit of the earlier ages.

If you compare the Church as she is today with the Church as she ought to be—with the Church which by the great grace of God *shall* be—then there is room for criticism and complaint, for confession and prayer. But if you compare the Church as she is today with the Church as she has been in any one of the preceding centuries, then I want to express my conviction that the Church today is a far finer and more glorious thing than ever she has been before. Go back through the history of the Church, back into the last century and into the century before that, back through the period of the Reformation, and the dark ages, back to the very age of the Apostles themselves, and the further back you go the darker it gets. Go back to the Mother Church, the Church in Jerusalem, the first Church of them all; and there never was a more miserable failure in all Church history. She failed as a missionary Church; and therefore she failed altogether. Those early Christians there in Jerusalem never moved a step in the carrying out of the Lord's last command until persecution drove them forth. The Mother Church failed as a missionary Church; and God Almighty had to scatter them; and reach out His hand and lay hold upon a man who never was in the line of apostolic succession, and send Saul of Tarsus out upon his flaming career in the conquest of the world for Christ.

And so let me repeat that if I had to take my choice between the Church of Christ as it is today and the Church of Christ as it has been at any period of the past, I would choose to be in the Church today every time. And yet as I think of our own Church's history in the past, and as I look out upon the opening doors of the present, it seems to me there are certain signs of the times which call for a note of solemn warning. In this madly rushing, keenly competitive, terrific age

in which we are living, in the midst of the tremendously enriched resources of our material environment, and amid "the softly upholstered Christianity of our times", we are in danger of losing our sense of responsibility for the unsaved people of the world about us.

There is today a very widespread weakening of the Christian conviction of the lost world's need of a Saviour. There is a growing consciousness of the need for readjustment in our international relationships, a growing consciousness of social sins and industrial wrongs. But our consciences are in danger of losing that Christ-like sensitiveness to the sin of the world and of the world's need of a Saviour. There is danger of a dimming faith in the redeeming power of the Son of God; and of the absolute necessity for the application of that power to the individual soul. There is growing up a pervasive spirit, an influence which has filtered into the minds of the men and women of this generation. Many today are questioning the validity and content of the old Christian message. This spirit of doubt and uncertainty is not confined to the very young. It is found sometimes among the ministry of the Church. All sorts of questions are being asked with reference to the foreign mission work of the Church which indicate an underlying instability of Christian conviction. A man recently said to me: "We have offered the gospel to the people of China; they have driven us out. Now let us stay out. They have their own religions; let them alone." The unconscious influence of the teaching of a certain type of religious education is seen in the tendency to degrade our high conception of that religion which centers in the person and power of Jesus Christ; and pull it down to the low level of the ethnic religions of the world. We are in danger of considering it a mark of great erudition when we no longer have strong religious convictions which make us intolerant of other religious faiths and ideals. We are sometimes glad that we are living in a changing world, where tomorrow, as a certain young man said, two plus two may not equal four; and "we are terribly glad that we are going somewhere; but we don't know just where we are going".

I don't know how better to express it than to say briefly and bluntly that many of our people are doubting the necessity and urgency of the gospel message. They are not doubting it for themselves—oh, no. These Christian men and women who have doubts as to the imperative urgency of the gospel of redemption through Christ alone out there upon the far-flung lines of the mission field, every one of them can say:

"Jesus is not a disappointment,
He is far more to me
Than in all my golden day dreams
I had fancied He could be."

They are just not quite fully convinced that He is absolutely and imperatively necessary for the natives out there in the other lands. They are not saying:

"And the more I get to know Him,
So the more I find Him true;
And the more I long that others
Should be led to know Him too."

Wherever you go in this land of ours you will find places where the passion for preaching Christ and Him crucified seems to be burning low.

Therefore the first great responsibility that rests upon our Church today is the responsibility for recreating and re-emphasizing in the minds of our people a new consciousness of the non-Christian world's need of a Saviour. The world needs other things. It needs all of the things which are implicated in the preaching of the so-called social gospel. Though, for my part, I do not believe there is any separate social gospel. There is only *one* gospel of Jesus Christ. That gospel is for personal redemption and then also for social reconstruction and uplift through lives that have been touched and transformed by the power of Christ. If men believe that Jesus Christ is the ultimate need and the final authority, "the last word as well as the first, and that after Him there is nothing more to be said", then the missionary enterprise of the Church rests upon a rock.

God, who spared not His own Son, but delivered Him up for us all, surely will not fail to give us all other things in Him. When the Church gives Christ to the world, then all other needs will be met in Him. Christ will create new social conditions, and restore lost moral and political order. He will heal the sick and open the eyes of the blind. But He will do it through the agency of individuals who have been brought into a right relationship with God.

What we need today is a new vision of the crucified, redemptive Christ and of the lost world's need of Him. I know it is said today that we should not speak of a "lost world", nor of a "heathen world". Men's minds are supersensitive to the use of language which implies any criticism of the condition of the nations that know not God—supersensitive to everything but the consciousness of the damnable prevalence and power of sin.

No one who is acquainted with Stanley High, the present editor of the *Christian Herald,* would accuse him of excessive conservatism in theological thinking; and yet in his latest book, "A Waking World", which is based upon observations made and convictions formed during a year of travel as a missionary observer in Africa, India, China, Korea, and the mission fields, he says:

"I went out to the field a victim of the prevalent American uncertainty. It had been bred in me, as in many others, by ignorance of the life of non-Christian peoples, lack of conviction of the power of Christianity and an honest desire, above all things, to be tolerant. I was determined to eliminate 'heathen' and 'heathenism' from my vocabulary. I resented the 'holier-than-thou' sentiment of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate something of the fundamental unity of all faiths and endorse the idea of their eventual synthesis.

"But the articles were never written, 'heathenism' went back into my vocabulary, and the missionary hymns, for the most part, are no longer offensive. . . . It was not made a condi-

tion of my going that I should change my mind. But it proved to be the inescapable consequence of the things that I saw and heard.

"Out where the misionary works, the Christian Gospel is a matter of transformation. People are not comfortable. They are dying. Academic zeal is not an asset. The Christian preaches a gospel of redemption because he dares preach nothing else. He is called on daily not to defend Christianity, but to test it."

It makes very little difference, however, what you call the non-Christian world so long as you see its need of Christ. Do our people here in the home Church today really and unalterably believe that Christ *is* the only solution? Above all of the discordant sounds of the world today do we hear the clear call of Christ? Is He the center of our thoughts, the passion of our hearts, and the power of our lives? Do we feel the pressure of the burden of the unsaved world's need of Him?

Our first responsibility, let me repeat, is to get back to the old apostolic zeal and purpose and power which comes from a fresh vision of Christ and of a *waiting world*—parts of it waiting here in America and in Europe; parts of it waiting out there in Africa, in Asia, and in the islands of the sea. Christ is the only hope. The other strings upon the harp of the nations are broken. Christ alone remains. Nothing short of a confident assurance of the transforming and creative power of Christ can fully meet the needs of the world today, either at home or abroad. What the Church needs more than anything else is a deeper sense of the reality and adequacy of our Christian message. The ministry alone can, by the power of the Holy Spirit, create and emphasize this conviction in the hearts and minds of the people. There could be nothing more pathetic than the spectacle of a "Christian" minister who has lost faith in the absolute exclusiveness and imperativeness of his own gospel, and who has simply entered into a pagan fellowship in the so-called modern quest for truth.

Then our second responsibility: We need to see the doors of opportunity which God is opening wide before us. In His

letter to the Church in Philadelphia, Christ says: "I know thy works: behold, I have set before thee an open door, and no man can shut it." "I know thy works." What we have done in the past has not been unfruitful and it has not been forgotten. I wish that I had the time to remind you of *our* works; to tell you of some of the things which our Church has done. The story of the conquests of our Church in China, in Korea, and upon our other fields reads like a romance. It would be a pleasant task to tell you something of the heroic achievements of *your* Church's representatives out there upon the far flung lines of the battle front where God is leading on. The doors have not been shut in the past. The adversary tried again to shut the doors in China a little while ago. The missionaries were despoiled of their possessions and driven out. Many failed to see *God's* hand in those dark days and were troubled. When the missionaries returned to their homelands, it was freely predicted that they had gone for good; and that the doors of China were closed to the cause of Christ. But as the missionaries go back to their stations today they find that the loss of property has been more than balanced by a great spiritual gain. In the opposition and persecution of the past few years the Church in China has met with great economic loss; but it has been enriched with an added spiritual wealth. Its membership has been sifted; its faith has been clarified and simplified. It has been divested of extraneous elements and become more Christo-centric. Its membership have become conscious of their responsibilities and potentialities. What it has lost in political prestige and in numerical strength it has gained in the deepened experience of Christian reality. As I have looked into the faces of these Chinese Christians, I have sometimes almost envied them the persecutions which have brought such a deep and abiding experience of God. When the Church historian of the future comes to write the record of these few years in China, the Church here in the West will bow in humble awe and admiration before the spirit of devotion and sacrificial loyalty which has been shown by many an humble follower of Christ there in the land of China.

Christ has His Church over there in China and Africa and Korea, and in the lands where

> Down before their idols falling
> Heathen souls in vain are calling.

It is not a perfect Church any more than your Church is a perfect Church. It has its faults and its sins. But it is emerging from the darkness of heathenism; it is coming up out of the wilderness of the world, leaning upon the strong arm of the Beloved. Line after line of the beauty and grace of Christ's divine character is being wrought out in these converts. They are being purified by the fires of persecution. And the Church of Christ stands among the heathen nations as a beacon light, testifying to the tremendous possibilities in human life that has been transformed by the redeeming power of the gospel of Christ.

"I know thy *works*." Look at the mission work of our Church in the past and be thrilled. Think of the men and women—many of them known to you—who have turned their backs upon the homeland and set their faces towards the far distant parts of the world where is the habitation of heathenism. They have gone out there and oftentimes hazarded their lives for the cause of Christ. They have lived and labored there. They have loved there, and "endured as seeing Him who is invisible"; and some of them have died and are sleeping there, not having received the promise. But they have left Christ enshrined in the hearts and lives of the men and women there. They have inspired a lost and broken people with a hymn of joy and of hope which will go on ringing down the years.

Christ comes to us and says: "I know thy works. I know the rich fruitage of the past; but behold *today* I have set before thee a door opened, which none can shut." He who holds the key of David opens up before His Church the unconquered territory of the King. He gives us an open entrance into other parts of His dominions for the completion of His reign. In

spite of human opposition and human hatred Christ has unlocked and flung wide open the doors of opportunity before His faithful people. Never have there been doors more conspicuously opened before us than in the present generation. The door is open in Africa and in Latin America; in Mexico and in Japan and in Korea. And the door is open in China. A few months ago in Hartford, Conn., an outstanding Chinese Christian who was on his way back home from the Jerusalem Conference, said to me: "The Church in China is calling for *more* missionaries. You Christian people here in America must think of some new call which will strike a responsive chord in the hearts of your people."

But there is no *new* call. There is only the *old* call of a lost world, and an opened door, and a waiting Christ. That call comes to us today with a new emphasis and insistency and urgency, and with a Macedonian challenge which was never known before.

"Wider and wider yet
The gates of the nations swing.
Clearer and clearer still
The wonderful prophecies ring:
Go forth, ye hosts of the living God,
And conquer the earth for your King."

As we face the lost world and the opened door, have we the resources to meet our responsibilities?

I am not speaking of our material resources. It would be impossible to give any adequate estimate of the enormous economic resources of our Southern Presbyterian Church. The past few years have witnessed a marvelous enrichment of life in material things. The poor man today lives in a lavishness and a luxury which were not possible to the rich man of a few decades ago. Our Church never before had so much material wealth as it has today. In this added wealth the Church has a potential force with magical powers, if she can only redeem it from selfishness and consecrate it to the service of God.

But when I speak of the Church's resources I do not mean

the monied wealth of her people. The support of the foreign mission work of our Church will continue to come as it always has in the past from men and women who are devoted to Christ and loyal to His cause, and who do not move necessarily among the people of the higher economic levels. It is the spirit of the sacrificial in the rich and the poor alike which bears the economic burden of the Lord's work.

I am not speaking of our intellectual resources. There has been a wonderful widening of our intellectual horizon. There is a degree of intellectual enlightenment among us today which was undreamed of a quarter of a century ago. In our morning papers we read of what happened throughout the world a few hours before. We are on terms of intimacy with the people of other lands. We know their political conditions, the economic difficulties and their religious questions. We live in a rapidly enlarging world. New stretches of human thought and human activity have been opened up before us. There are new vistas of human life which were undreamed of by our fathers. We have passed beyond our local limitations; and come out into the realm of nationalism and internationalism. We have all the privileges and the powers of intellectual enlightenment. But even in this wonderful intellectual enrichment we can see the presence of a great peril. For "where all are selfish, the sage is no better than the fool, but rather more dangerous."

This material wealth and intellectual enlightenment with which God has enriched us should bring new keenness to our consciousness of responsibility. But as we face the need of the world today, as we turn to the opened doors which are set before us, as we think of the problems which confront us—the problems of the Church, and of the individual, of society, and of civilization—can our *spiritual* resources be made to meet our growing responsibilities? Has our growth in the consciousness of our spiritual resources kept pace with our knowledge of the ever-widening horizon of human life and human need? There is no doubt of the fact that the last quarter of a century has witnessed a wonderfully enlarged appreciation and application of the powers of *nature*. When one has been liv-

ing among a scientifically backward people, and after an absence of several years comes back to the West with its throbbing vitality and energizing power, one is impressed by a great many very wonderful things. One of these things is the marvelous disclosure and development of the powers of nature, which has revolutionized the life of Europe and America. For centuries the hydro-electric power of our country was left to run its way in waste. Gradually men came to see the possibilities latent in the wasting water. The power was caught and made applicable to useful ends; and today we are living in an electric age. A few years ago men did not dream of so vast an application of the powers of electricity. The whole of the western world has been electrified. All of the electrical power houses of the world twenty-five years ago could not have supplied the electricity which we are using here in the South in the commonplace ways of today.

While riding on a train a little while ago I fell into conversation with a very intelligent and very interesting man. He asked me how many years I had spent in China; and when I told him that I went out in 1910, he immediately assumed that I had been out of the country continuously for eighteen years. "After so long an absence," he said, "what about our life here in America has made the strongest impression upon you?" In reply I spoke of the wonderful scientific achievements of the modern world here in the West; and of how scientists have applied to useful ends the new powers which they had disclosed in the realm of nature. "Yes," he said, "our whole system of life has been revolutionized and simplified. My wife does her cooking and sweeping and sewing and washing and ironing with electricity; and the servant problem has been solved." He went on to speak of the radio and wireless telegraphy and telephony and television. And then he said in substance: "Scientists have gone down into the inexhaustible resources of nature and uncovered a supply of mighty and invisible power which is adequate for all the enlarging needs of life today. The supply of power is keeping pace with the growing demand. The supply of power is apparently inexhaustible."

I do not believe that there is in nature a greater supply of this invisible power which ministers to our material necessities and conveniences than there is in the riches of God of that other invisible spiritual power which we need in these days of enlarging responsibilities and opening doors. The invisible power of nature is inexhaustible; and so also is that other invisible power, the spiritual power of God. What we need to do in the spiritual world is to follow the example set by the scientists in the natural world, and make new disclosures and new applications of the mighty power of God. We need to discover new ways of possessing and exploiting the inexhaustible resources of the supernatural as well as of the natural world. 'God is *able* to do exceeding abundantly above all that we ask or think according to the *power* that worketh in us." We need a new and more vivid consciousness of God; a new and growing apprehension of the greatness of God; and a new vision of the coming of the Kingdom of God. There are undeveloped resources in the Divine nature which we have never discovered as yet. There are great realms of power over in Emanuel's empire which our feet have never yet begun to tread upon. And, "beloved, then shall we know, if we follow on to know the Lord".

The minister is the prophet of the Lord. The minister is the one who speaks for God. The minister is the one who is bubbling over with the message of God. There is need today for a powerful, prophetic ministry, a grace-washed ministry, a spirit-filled ministry; a ministry which will create in the hearts and minds of our people a new consciousness of responsibility; and a ministry which will discover and reveal the great unexplored resources of the omnipotent power of God.

"God is able to do exceeding abundantly all that we ask or think, according to the power that worketh in us." The Church needs in this generation a ministry that can build those mighty words into a pyramid, take its stand upon the top of them and look out upon the world today with all of its challenging issues and compelling calls. The Church needs a ministry which, above all of the clamoring cries about us, can hear the

commanding call of Christ, face its responsibilities and realize its resources. The Church needs, as never before, a ministry that can lead the people of God with them to the place where their eyes will be opened to the fact that millions are dying without the Gospel of Christ; and their ears can hear the pathetic cries of want and woe, which, "like the moan and sob of waves on the seashore", tell of storm and wreck and ruin; and a ministry that, in the mighty power of God, can go through the open doors and say to the lost people of the world:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

If the Department of Christian Missions in this institution can be made to contribute in some small degree to the production of a ministry of that kind, then, and only then, will its creation and its continuance have been justified.

THE PASTOR'S CARE OF HIS MIND.

By Rev. Cecil V. Crabb,
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(This paper was originally delivered as an address before the Presbyterian Ministers' Association of Memphis, Tenn.)

At the outset, I wish to note the necessity of such a discipline of the mind. It has always been true that the ministry demands a high state of mental culture. The very loftiness of the calling demands it. God has a right to expect that the preacher should consecrate to Him not only his physical, moral, and spiritual life, but also his mental powers. For a minister to neglect the proper culture of his own mind is in a sense an insult to his high and noble calling. Even God Himself cannot use a dull mental instrument as well as He can a sharp one. I once heard Dr. Frances L. Patton tell his students

that they need have no hesitancy to requisition for their sermons the most profound thoughts in philosophy, psychology, or theology. The very best in mental culture and in human learning is none too good for the sermon of today. Then, too, a minister's own self-respect demands that he develop his own mind. He is constantly moving among other specialists—doctors, lawyers, and teachers. How can that minister who habitually fails to keep abreast of the times in his own line have a proper respect for his own mental and moral integrity?

If past ages have demanded that the minister give a proper care to his mind, then it is pre-eminently true today that such culture is imperatively needed. We are living in a troubled theological and philosophical period. Like the first few centuries of the Christian era, the great battle between naturalism and supernaturalism must be fought over again. The religious press, the magazines, and even the daily newspapers are full of discussions along these lines. The people are interested in religious topics as never before. Now the very prevalence of an interest in matters theological, while in a sense it is encouraging, on the other hand has, in it elements of danger. The very fact that theological information is being disseminated from so many quarters is bound to mean that much spurious and false religious knowledge is being given out to the public. Hence there is grave need for religious experts who can guide people to true religious knowledge and who can enable them to separate the wheat from the chaff in current theological discussions. But it is only the minister who exercises a proper mental culture and keeps up with religious thought who can exercise this leadership. It is a noble mission for him to shed forth the true light that will guide those who are tempest-tossed on the sea of religious uncertainty to the haven of sound truth. But suppose the light in the lighthouse goes out at the critical hour? Great indeed is the tragedy of a ministry that because of improper mental training fails to lead. What will happen if the ministry of today fails to train its own mind as it should? The torch will fall from its hand and be given to others. The ministry of the twen-

tieth century must study and develop mentally, or the educated layman of the church will wrest the intellectual leadership from it. It is a grave situation that confronts us, brethren. With the wide dissemination of religious knowledge, with the rise of the Bible Schools, with the many laymen who are studying the Bible, there is grave danger in many churches that the minister, at least in an intellectual way, will not be the real leader along theological lines. Indeed, I know of churches where it has already come about that the rank and file of the congregation look to a gifted, studious layman for intellectual leadership in religious matters rather than to the preacher. They still love and honor him as a pastor—but his intellectual leadership of the congregation is gone. It all came about because he failed to develop his mental life as he should.

The American pulpit needs to be raised to a higher intellectual standard. There is so much of expediency and utilitarianism in the pastor's study. There is so little that is stimulating, and bracing, and gripping in contemporaneous religious thought. The minister is too much a slave to homiletical helps and to books of sermon illustrations. There is too much of a mere stirring of the surface of culture and too little of a real digging down into the real depths of knowledge. One call of the hour is for a more serious attention to proper mental culture on the part of the ministry.

In the next place, I want to notice some of the OBSTACLES to a proper mental culture. One is a weak sense of responsibility and a natural inertia on the part of many ministers.

Laziness, as far as systematic study is concerned, is one of the minor faults of the American preacher. His situation is unique, and conduces to this very inertia. He has no boss, no board of directors to watch his use of his time. The average minister is largely his own boss. He can fritter away in useless side issues the morning hours when he should be studying; or by sheer will power he can make himself go through a given mental culture. It is for him to decide. Happy is that minister who has a wife who steers him away from the stagnant waters of ministerial inertia.

Then there are the multiplicity of pastoral and administrative duties. These often constitute a real obstacle to serious and sustained study. But the writer has a notion that if the pastor has a will to study, that even these obstacles can be handled. Of course, no pastor should be a slave to his study. There are certain crises of pastoral work and administration that demand that the study period should be disturbed. But these do not happen so often. Most pastoral work can be deferred to the proper time. Much administrative work can be pushed on other shoulders. The wise pastor for various reasons will push on others every bit of executive and routine work of the church of which he can possibly get rid. Let him ever keep before his mind's eye the fact that if he succumb to the busy round of ministerial details and administration, and neglect his study hours, that on Sunday morning he will have a hungry flock come before him looking for bread, and he will give them a stone. Let him further remember that if he persists in this neglect of his own culture, that inevitably and naturally right in his own church the intellectual leadership will be taken from him and given to others—and they will not always be preachers—who do study.

Then there is the grind of sermonizing. To many a minister the two sermons and prayer meeting talk constitute the sum and substance of his intellectual labors. All during the week he ransacks the homiletical helps, the books of illustration, heaven and earth for helps and suggestions that will enable him to get rid of these three burdens. Now a minister will never develop his mind by this program. There is no system, no coherence, no system about this plan of study. It is a mere hop, skip, and jump affair. I am going to make a rather startling statement. If the minister has to choose between mere sermonizing and real systematic mental culture, I advise him to choose the mental development. I think he will find that if he develops himself mentally, the sermons will take care of themselves. The testimony of those ministers who study systematically and thoroughly is that they have no trouble about sermon texts and sermon materials. Brother, maybe

you have been trying to grow a crop of sermons merely by stirring the surface of the ground of culture. If you would give less attention to the weekly homiletical crop and more to the culture of the soil of your own cultured life, you would soon find that the sermon fruitage would grow more easily, and would have deeper roots than before.

Then the very orthodoxy of many a minister is an obstacle to further study. It should not be, but many preachers so construe orthodoxy that it becomes a danger to genuine mental development. They have learned the orthodox position in the Seminary in the pages of Hodge's Theology—and why should they study modern thought? The orthodox position never changes. Hence they will quit studying. So the writer says in his book, Psychology's Challenge to Christianity: "He will traverse the old paths of the past; and they have been travelled so long that they have become hard and beaten and never yield to any creative thought. Hence liberalism often has more freshness and spontaneity and stimulus about it than has orthodoxy." But this should not be the case. It is true that the old Gospel remains the same from age to age. But modern thought changes—and in order to know how to apply the Gospel winsomely and convincingly to present conditions, the minister must know the modern mind as well as the old Gospel.

In the next place, I want to note certain methods for obtaining mental culture. Let me state at the outset that real intellectual development will not spring forth full grown overnight. It requires patience and hard work and systematic study and concentration. I will indicate certain methods of mental culture by treating the development of some of the faculties of the human ego, as the old psychologists denominated our mental operations.

Let us note the necessity for the training of the faculty of memory. How important this is in true mental development. There are so many fine things that the minister reads and learns and garners from experience, but just when he would use the given fact at the opportune time—lo, it has slipped away from the treasure house of memory. This faculty may

be compared to a savings bank. A man may save and sacrifice and stint for years, and by dint of his labors save up a little "nest egg"—but if the savings bank in which he has deposited it fails at the critical time, to what purpose is all his efforts? It is so in the sphere of mental attainment. To what purpose are the nuggets of precious truths that the minister digs out by dint of hard labor, if at the psychologic moment, when they are needed to redeem his intellectual credit, the savings bank of memory fails? It would seem that his hours of hard study are in vain. How can we make the savings bank of memory solvent at all times? My advice to the minister is to get a good filing system. Yes, I mean that in the literal and material sense, first of all. Obtain some card index system or envelope system or some note books that will enable you in a physical way to garner and retain the appropriate facts that you garner in your labors. I do not believe that any man can be a good scholar without some system of study. There must be some material system too. But more important of all, there must be a mental filing system. The minds of many people are a good deal like their writing desk: everything is scattered "pell mell" and topsy turvy about it. It would take a man an hour to find a given note book or paper on such a desk. It is indicative of slovenly, unsystematic mental habits. At the basis of a good memory is an efficient mental filing system.

If you do not file truths away carefully and systematically in your mind, then you need not be surprised if you cannot find them when needed. At the basis of memory is the law of association of ideas. Truths must be put away systematically and coherently, if you would ever find them again. You must group the facts you obtain by study about certain outstanding mental complexes in your intellectual life and about certain regulative sentiments in your emotional life. Then these complexes and sentiments must be properly organized into the great religious constellations of truth that dominate all of your mental life and activity. If you have formed some coherent network of mental truths and facts, then you can

easily file each fact in its proper place about some regulative complex or ruling sentiment, and when you want it again, you will know where to go and find it, and will not be looking for it in the dark.

Then I would note the training of the imagination. No man can be a really great preacher without a disciplined use of the imagination. It is this faculty that places about the dry skeleton of theological facts the living flesh and muscle of pulsating human life. A little imaginative touch would redeem many a sermon from the "dry as dust" class. How shall the minister develop this most important faculty?

I know of no better way than for him to try and get into the spirit and language of the Bible. If a man really gets steeped in the spirit and style of the Old Book, his preaching is certain to have imaginative elements. Keep up your study of the original Greek and Hebrew. The Hebrew is an intensely pictorial, dramatic, and imaginative language. Its alphabet is derived from pictures representing the various letters. Then a proper study of the New Testament will tend to develop the imagination. Jesus was a master in the use of the imagination. He is the most perfect story-teller that the world has ever seen. His parables are most suggestive and illuminating, and yet there is nothing strained, artificial, sensational or useless about any of them. Study the prophets and the apocalyptic literature of the Bible, if you would see how the Spirit of God uses in a masterly way both the productive and reproductive imagination of the writers.

Then a judicious study of church history is a fine stimulus for the imagination. Try to develop a real historical imagination: that rare gift of so describing past scenes, of so getting the spirit of the times, of so catching the perspective of the occasion, that you can make the characters walk and live and talk before your audience. A wise study of church history is most helpful. It will redeem us from that insularity of view which thinks that our times are the only ones that have serious problems, and that the world is growing worse, and it will show us that many of the novel theological doctrines of the

hour are only revamped heresies from the early centuries. What is true of church history as a trainer of the imagination is likewise true with secular history. I would advise the minister to read good literature. In your study do not forget to read the great poetry of the world. A study of the world's great literature will not only cultivate your imagination, but will improve your style. Many a preacher needs to polish up his style. Merely because a sermon is solid and heavy and dogmatic does not mean that it is a real sermon. I well remember the advice that was given me on one occasion. "Do not give your people theological ham and eggs all the time. Put some seasoning in it. Give them a little dessert once in a while." The faculty that can put some much-needed condiments in many sermons is a disciplined imagination.

In the next place, I want to notice the development of the reason. No man can be a real preacher unless he can learn to think. Nothing will take the place of real ideas. They must be your own ideas, and not the second-hand thoughts that you have copied from some homiletical help.

Now, the reason of the minister demands, first of all, some extensive development. He must have a full grasp of the whole round of Biblical science. No minister has the right to leave his Bible and to specialize in literature or science or philosophy. His first duty is to his Bible. I never like to hear it said of a preacher, "That man is a specialist in Browning"; or "This minister is an authority on evolution or Biology". The first duty of a preacher is to his calling and to his holy work. The world looks to him as a specialist in matters of religion, and he has no right to disappoint them. If I go to a doctor of medicine, it does not especially assure my heart to hear that he is a specialist in Browning or in Art. And so when I go to a religious specialist for counsel about matters of the heart, I want to know that he is a specialist not in literature nor psychology, but in religion. Now I claim that in Biblical science no man can be a real scholar who has not this extensive grasp of Biblical knowledge. The peril of the hour is that detached, overly specialized, narrow view

of things which assumes that one science can interpret all the things of heaven. Religious scholarship today needs that coherence, that breadth, that sanity of view and outlook that only an extensive knowledge of the whole Bible can give. Narrow specialization, especially in religion and in Higher Criticism, is the peril of the hour. I believe that one fact which made Benjamin Breckenridge Warfield such a great scholar was that he was a master not only in theology proper, but also in exegesis, in church history, and in various other theological sciences. I do not believe that any man can be a great Biblical scholar without an extensive grasp of all Biblical science. Without it he becomes narrow and warped in his view—a mere pedant, scholastic, and book-worm. The preacher today must have an extensive knowledge of Biblical lore. Above all things, he must not fail to know his English Bible—and all of it too.

Then finally, I believe that if the minister would have real mental culture, he must have a certain intensive development. I think that the background of every preacher's scholarship should be a full-orbed knowledge of the Scriptures. But the field of Biblical scholarship is too large for every man to master it all. I believe that it will conduce to a well-disciplined reason if he picks out some special department of Biblical science and specializes in it. After all, this is a day of specialization in all lines—in medicine, in science, and it must be in religion. People like to listen to a man who knows one thing thoroughly. The world is seeking the man who can speak with authority in some one line. That is true with the ministry as with other callings. I would advise any minister who aspires to real intellectual development, in addition to his extensive knowledge of the Bible, to select some one line of Biblical scholarship and in a sense to concentrate his efforts on that. Let every preacher have some one department of religious knowledge on which he feels that he can speak with more or less authority. The very knowledge that he is master of one subject will give him a certain intellectual confidence and poise. Select one line for special study and research. It may be theology or apologetics or church history or exegesis or the

languages. Pick out the department that most appeals to your taste, and in which you seem to be most efficient. This knowledge of some special subject added on to the background of general Biblical knowledge will impart to any sermon a certain note of authority, a certain suggestiveness and power that nothing else can give. You will preach then like a man who really knows. You will not have to apologize to any audience. You will have a poise and a confidence that will be irresistible. Not only will a certain amount of specialization help your preaching, but it is the only method for obtaining intellectual development. No man can develop his reason by the "hop, skip, and jump" method of study. There must be concentration to discipline the mind. I have always found it profitable at certain seasons in my study to select certain lines of investigation, and to pursue them for weeks and months. Of course there were interruptions, and other work had to be done. But still I stuck to this line; read all I could find on it, and when I got through my course of study I was rewarded by the thought that I had attempted to master a segment of knowledge, that my powers of research and criticism had been quickened, and that withal I had garnered many facts that could illustrate my sermons, and many seed thoughts for preaching. In fact, I believe that this method of sticking to one line of research will yield a richer harvest of illustrative material and real thoughts for sermons than the old method of browsing superficially over many fields. It has all the advantages of an intensive cultivation of the mental soil and subsoil. It will yield you illustrations that are really yours, and these are much more effective than the "canned" illustrations that you can get in a moment from some book on homiletical illustrations and suggestions. I do not believe that there is any other way really to quicken and to develop your rational powers. By following this method of intensive cultivation of your mental powers, you will really grow. Moreover, this process will impart to your thinking and your ideas that stimulating, suggestive, original note that marks a real thinker. There is no finer ambition in an intellectual way than to aspire to be a thinker that will

arouse and stimulate other people to higher intellectual and moral endeavors.

In conclusion, I am pleading for a deepening of the intellectual life of the average minister. I want him to break the tyranny of mere sermonizing. I want him to rise above the plains of mediocrity and second-hand thinking to the plateau land of original, first-hand and creative culture. I am pleading for the minister to have thoughts of his own. A teacher of mine once spoke on the subject, "Thrice Born Men". Of course, all men have natural birth. Then those who are Christians are "twice born". But he spoke of those few who are "thrice born", who are born into the state of being first-hand, creative, suggestive, and stimulating thinkers. The only way to reach this land of the thrice born is through the difficult process of mental culture that I have outlined in this paper. I am pleading with the ministry to enter the class of the "thrice born".

THE BIBLE AND SCIENCE.

By Rev. E. Y. Mullins, D. D., LL. D.,
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(This article is reprinted from the Religious Herald, with the kind permission of its editor, Dr. R. H. Pitt.)

Many earnest Christians are greatly troubled today over the confused views held by some religious people as to the relation between science and the Bible. Does the Bible teach science? Are there contradictions between the Bible and science? A letter received by me from a son of a Southern Baptist preacher, recently graduated from college, raises these questions. He wants to hold to the faith of the Bible and of his father and mother. But some religious extremists are shaking his confidence in the Bible by teaching that it must be held as an authority on scientific matters as well as religious.

Here the difficulty is to be met by a return to sound principles of interpretation backed by common sense. There is no real difficulty and no danger to the authority of the Bible if we clearly understand the situation.

I begin by saying first, that there are no scientific mistakes or errors in the Bible; second, that there is, therefore, no conflict between science and the Bible; and third, that the reason there are no such errors or conflicts is that the Bible does not undertake to teach science.

The reader will understand what will be made more clear later that the word science is used in this discussion in the modern technical sense. Science in this sense is occupied with the study of nature and is "concerned with the acquisition of accurate and systematic knowledge of principles by observation and deduction". The Bible does teach science in the general untechnical sense of the word, which means knowledge, comprehension and understanding of facts. The first chapter of Genesis, for example, states facts. Biblical writers often show remarkable insight into nature when the religious message depends upon it. But their aim is religious, not scientific. Their method is not that of experiment and deduction, but of divine inspiration. This will be made more clear hereafter.

Consider the age of modern science and this will be evident. Science is at best only a few hundred years old. It began with Roger Bacon, who lived A. D. 1214-1294. Bacon called men back from speculation to facts. What are the facts of nature? Bring no prejudice or bias or pre-conception of any kind with you. Just ask nature what is the truth, not the truth about religion, but about natural law. A scientific error or mistake is made when an investigator in nature announces a false conclusion. Francis Bacon, who lived much later than Roger Bacon (A. D. 1561-1626) was the man who gave definiteness and clearness to modern science by developing in a great book the principles of scientific research.

The Biblical writers were not investigators in nature. Hence they could not announce a false conclusion. The Biblical

writers were inspired teachers of religion. Their messages were delivered thousands of years before modern science was born. There is no way to manufacture contradictions between the two if we keep in mind this fact.

The language of the Bible is popular language, or the language of appearances. Dr. Boyce used to stress this back in the eighties when I was a student in his class in theology. When the Bible refers to the facts of nature it employs popular and not exact scientific terms.

Is the Bible infallible? Yes, for its own ends, and according to its own declarations. The Bible makes clear its own end and purpose. It is infallible as a guide to salvation and all moral and spiritual duties. When it declares a miracle we accept it because miracles are aids to the spiritual life and because they are one of the ways of divine revelation.

The Bible refers truly, of course, to many facts of nature. But generally its writers are concerned not with nature as such, but with man and God and religion. They use nature as secondary and subordinate to a higher end. Let us note the reasons for these statements. When stated they make the matter so plain that no one, endowed with even a fair modicum of common sense, can fail to understand it. I give the following reasons for holding that the Bible does not speak in the exact language of modern science, that is, it does not teach science. It teaches religion. It employs language as to nature in the same way language is employed in every day life, or in the best literature. It is the language of appearances. It speaks of nature as nature appeared to men, not as modern science has discovered nature to be.

The first reason is the teaching of the Bible itself. Paul says (2 Tim. 3:15-16) of the Scriptures to young Timothy that they "are able to make thee wise unto salvation". Evidently then not wise unto geology, or astronomy, or chemistry, or botany, or politics or any other alien subject. So also Scripture is profitable for "doctrine" and "reproof" and "instruction in righteousness" (vs. 16). It is not profitable to tell us about atoms or electrons, or gravitation, or the laws of motion, or

the conservation of energy, or chemical affinity. So also (vs. 17) that the "man of God" may be "thoroughly equipped for every good work". Evidently then it is not meant to equip the man of science to formulate the mechanics of bridge building or the laws controlling the vacuum, or the principles of hydraulics, or the laws of motion. Here Paul defines explicitly the aim and purpose of Scripture: to make men perfect in righteousness.

Again in First Peter, chapter 1, verses 10 to 12, we are told what was the burden of prophecy. The following points are to be noted: the prophets testified "of the grace that should come unto you". So also they testified of the "sufferings of Christ" and the "glory that should follow". Not a word here as to testimony to any kind of scientific truth whatsoever. The grace of God in saving men, the atoning death of Christ and His resurrection glory—these were the absorbing themes of the prophets.

"Again in John 5:39 Jesus tells the Jews to search the Scriptures and adds "and they are they which testify of me". And in Luke 24:27, as if to define clearly and fully what is the universal theme of the Scriptures, Luke declares of Jesus that "beginning from Moses and out of all the prophets, he expounded unto them in all the Scriptures the things concerning himself". Thus it appears that the theme of "all the prophets" and "all the Scriptures" is no scientific theme, but Jesus Himself. These quotations could be indefinitely multiplied, but it is not necessary.

If, therefore, you want to know about Jesus and God and sin and atonement and salvation, go to the Scriptures. But if you want to know about chemistry or mechanics, or the laws of motion, go to the scientists. Do not ask your watch to tell you the day of the month. Do not demand of your thermometer a prediction of an eclipse. Do not ask your microscope to reveal to you the wonders of the milky way. Let these things do the things they were made to do. Do not put upon them impossible tasks. So also of Scripture.

2. A second reason is that science is exact mathematical

knowledge of nature, while the Scriptures aims to accomplish a practical purpose under the existing circumstances in the spiritual realm. In Lev. 11:5 we read: "The coney, because it cheweth the cud but divideth not the hoof." The coney is declared to "chew the cud" in verse 5. The fact is that the coney does not chew the cud. It only makes a motion of the jaws which appears to be chewing the cud. "Ah," says the skeptic, "here is a scientific error." It is nothing of the kind. The writer had a practical and not a scientific aim. He was instructing the Israelites as to how they should select clean foods. He could only use the language of appearances, or, as we might say, the language of common sense.

3. A third reason is that to make the Bible employ the literal and exact language of science leads to deadly error. Jesus said in instituting the Lord's Supper, "This is my body". Some one took this metaphor in the early centuries and converted it into scientific language and thus arose the deadly Roman Catholic doctrine of transubstantiation. Nothing perhaps in all Christian history has led to a greater number of evils than this Roman Catholic doctrine of the "real presence" of Christ in the Lord's Supper. And it grew out of a failure to see that the Bible does not use the exact language of science, but the language of everyday life, which abounds in all varieties and forms of expression, literal, metaphorical, parabolic and all the other uses and forms of literature. Common sense and intelligence in interpretation is the great need.

4. A fourth reason is that to make the Bible teach science is to put a needless burden on the Bible. An apple tree yields good fruit of its own kind. Suppose a fruit raiser should attempt to make it bear all other kinds of fruit. He would graft upon it buds from a peach tree, a plum tree, a pear tree, an apricot tree, an orange tree, a pineapple tree, a banana tree, a cocoanut tree, an olive tree, and all other kinds of fruit-bearing trees. The effect would be to destroy the apple tree for its own purposes without making it bear the other things.

Now this error of the fruit grower would be no greater than that of the man who insists that the Bible shall teach chemistry,

geology, botany, astronomy, biology, psychology, hydraulics, hydrostatics, et cetera, et cetera.

5. The fifth reason is that it would impose a needless burden on believers who accept the Bible. If the Bible had anticipated scientific discoveries before men were ready for them it would have been discredited. If Gideon had told his little army that before they drank the water of the brook they must prove to him that they understood the scientific formula for water, two parts hydrogen and one of oxygen (H_2O)—or else be barred from the select company of fighters—he would have been without fighters. It was not learned that water could be decomposed until Cavendish discovered the secret in A. D. 1784. If Isaiah had known by inspiration Newton's law of gravitation and declared it in prophecy, he would have defeated his own purpose. The law is that bodies attract each other directly as the mass and inversely as the square of the distance. This is exact science. But it is complicated and hard to grasp. The prophets were not fools. They were among the wisest men of all history.

6. The theory implies an absurd view of inspiration. It implies that the inspired writers of the Bible were omniscient. We would have to hold that the Bible contains all knowledge on all subjects if we were consistent. The Mohammedans were consistent on this point. They burned the great library at Alexandria in Egypt. Their argument was as follows: these books ought to be destroyed first, because if they contain anything opposed to the Koran they are false; second, if they agree with the Koran in everything they are unnecessary. Conclusion: The Koran contains all necessary knowledge on all subjects. Therefore we will burn the great library. And they did.

7. The theory I am opposing carries along with it a false idea of perfection. The Bible is perfect in three ways. First, its divine revelation of God is perfect. Second, its moral and spiritual message from God to man is perfect. Third, its vehicle for conveying its message is perfect for its purpose. That vehicle was the language of everyday life. Medicines come in

syrups of various kinds. The syrup or vehicle is varied. The healing remedy is the vital and important thing. The Bible has many vehicles or literary forms for conveying its messages. They are perfect for their purpose, not necessarily ideally perfect for some other purpose. Imagine a young painter competing in an art exhibit to determine the best painter of a picture of a landscape. He brings along with his picture samples of brushes and canvas and paints and frame material, and claims not only that his picture is best, but that no paint or brush or canvas or frame used by any other artist is as good as his own. He would be imposing on himself and his picture a needless and foolish burden and would probably defeat himself. No sane artist would do anything of the kind. He would know that paints, brushes, canvas and frame were the vehicles or means for producing the picture—excellent and even perfect as means, but not necessarily ideally the most perfect paints and brushes and canvas and frames. God's revelation of Himself in the Bible is the picture. He spoke by the prophets "at sundry times and in divers manners" in the past (Heb. 1:1) to the fathers. The "divers manners" were the means employed. They were the paints and brushes and canvas and frames—perfect for the time and the object in view. But the "divers manners" were not the picture itself. The divine revelation was the picture. To change the figure: The water of life was served in gourds, earthen vessels, tin cups, silver goblets and golden chalices. But it was the water of life that saved men, not the vessel.

8. The theory is contrary to the well known and generally accepted principle of gradual revelation. God gave spiritual truth only as men could receive it. First the blade, then the ear, then the full corn in the ear. The amount of truth was determined by the capacity of the people. In some cases it was due to "hardness of heart", as Jesus taught. The mind had to grow before it could be told all the truth. One night an eight-year-old boy, out walking with his father, insisted that the moon was following him wherever he went, because wherever he went the moon was immediately overhead. The

father insisted that the moon only seemed to follow. But he never could satisfy the boy's mind because the distance involved was too great and the reasons too complicated for the boy to grasp. A scientific explanation was impossible. Some day the boy would learn, the father told him. And this was the only possible solution at the boy's age. God the Father deals with His children in the same way. He does not force scientific explanations upon His immature children.

9. Again the theory is opposed to the dictates of common sense. Universal infallibility on all subjects is possessed only by God Himself. Even the Catholics can teach us a lesson of common sense on this point. The infallibility of the pope extends only to matters of religion and when he speaks *ex cathedra,* or in his official capacity. A dogma of infallibility which extended to political economy and chemistry and botany and geology would be so absurd on its face that not even intelligent Catholics would accept it.

10. The theory involves a terrible danger to our young people. Science as learned from the study of nature is set up as antagonistic to the Bible where orthodox people claim omniscience in all departments for the inspired writers of the Bible. Thousands of the young people drift away with the idea that if they accept science they must reject the Bible. The alternative is a fatal one when they are told they must do this. The theory of omniscience on the part of Biblical writers is a charge of dynamite under the doctrine of the authority of the Bible. The theory ought to be abandoned, and that quickly, by all who would maintain the authority of the Bible.

IN MEMORIAM.

John Sinclair Munce.

On the 23d day of February, 1929, John Sinclair Munce, President of the Board of Directors and Trustees of Union Theological Seminary, Virginia, died at his home in Richmond, Va., after a brief illness.

Mr. Munce was born in Ireland August 8, 1860, and came of that Scotch-Irish stock which has contributed so largely to the strength of Presbyterianism in America. He came to the United States in 1884 and became a resident of Richmond in 1885. He immediately connected himself with the Second Presbyterian Church of this city and was elected to the eldership in 1898.

Mr. Munce was first connected with the Seminary when he was made a member of the Building Committee at the time of the removal of the institution to Richmond. From 1901-1907 he served as Treasurer. In 1908 he was elected a member of the Board and succeeded Judge George L. Christian as Chairman of the Executive Committee in 1924.

In the death of Mr. Munce the Seminary has suffered a great loss. The strongest testimonial of the esteem in which he was held, as well as the value of his services to this institution, will be found in the simple statement of those who knew him best and were associated with him longest in this particular service. One of the oldest members of the Board says of him:

"He gave of his time, money and influence to the Seminary. In the Executive Committee he was wise in judgment, helpful in suggestions, and meant much to the Board and the Seminary by his fine handling of all matters. Dr. Moore leaned on him, as did all of us."

Another says: "No institution, religious or secular, has ever had a more loyal and devoted officer than Mr. Munce has proved himself in the twenty-five years of service he has given to Union Theological Seminary. As to his beautiful life and character another member of our committee expressed the feel-

ing many of us have, that his passing away was just translation into that brighter and more beautiful life."

The present President of the Seminary found in his wise council, his responsiveness, his sympathy and encouragement an unfailing help and support. The Secretary and Treasurer bears testimony that in the business affairs of the Seminary the services of Mr. Munce were invaluable and that he gave the same care to the affairs of this institution that he gave to his own business.

Mr. Munce lived an intensely busy and useful life. His interests were many and the sphere of his activities was wide; but among all those specific things which engaged his attention and enlisted his interest Union Seminary stood first.

* * * * * * * *

The foregoing memorial was adopted by the Board of Trustees of Union Theological Seminary on May 7, 1929.

WILLIAM R. MILLER, *Secretary.*

JOHN SINCLAIR MUNCE.

1860-1929.

John Sinclair Munce was born in Donegal County, Ireland, August 8, 1860. His father was David Munce, a civil engineer of marked ability. His mother was Mary Lockhart Munce, of whom her son said that he counted the strongest influence for good in his life to have been that of his early home, presided over by "a godly mother, refined and cultured, gentle and loving in heart and disposition, who trained her sons to fear God and love their fellowmen, and was herself loved by all who knew her".

His first business engagement was with the firm of J. and T. Sinclair, of Belfast, Ireland, when he was but thirteen years old, but he went on with regular study in evening classes until he was nineteen. This habit of evening study, along lines which interested him, he continued throughout his life.

For eleven years, 1873-1884, he remained with J. and T. Sinclair. In 1884, acting on the advice of Mr. Thomas Sinclair, he came to America to take a position with Kingan &

Co. After a year spent in Indiana, in 1885, he came to Virginia to open up the business of that company throughout the Southeastern States.

On arriving in Richmond, Mr. Munce presented letters of personal introduction to Rev. Moses D. Hoge, D. D., who gave him a friendship, exceptional in its intimacy to a man so much younger, and rich in its influence for good.

The associations of his early home, the example of the men who formed his standards in commercial life, and the steadfast purpose of Mr. Munce himself tended to make him a public-spirited man of business, deeply interested in all that concerns honorable and efficient civic life and methods, as well as the church life and public morality of the city of his adoption. While steadily engaged in organizing and developing new business, and experiencing the pressure of engagements involved in successful work of that kind, he never hesitated to take time from his own concerns for such services to the church and the community as he felt he might be able efficiently to render.

Mr. Munce's work as a practical sociologist in the interest of employees resulted in the starting in 1894 of a movement for the adoption of a general half-holiday in Richmond; as a director of the Richmond Chamber of Commerce and an assistant in the organization of its Traffic Bureau; as a member for several years of the Board of Trustees of the University College of Medicine of Richmond; as one of the organizers, at the General Assembly at Atlanta in 1900, of the Ministers' Relief Fund of the Presbyterian Church of the United States; as an active proponent of the interests of the Y. M. C. A.; as a member of our Committee of Publication and of the Executive Committee of the Pan-Presbyterian Council, and for twenty years an active member of the Board of Trustees of Washington and Lee Univercity—can only be mentioned here, but his record in each bristles with usefulness. He rendered exceptional services to Union Theological Seminary—its Treasurer from 1901 to 1907, and as a member of its Board of Trustees, of which he was President from 1921 to 1929. He displayed an intelligent interest in and a supervision of the affairs of

the institution, the permanent and increasing value of which cannot be easily exaggerated.

On April 17, 1888, Mr. Munce married Miss Lelia Gilliam, daughter of George W. Gilliam, a prominent tobacco manufacturer of Richmond. They had four sons, three of whom are living. Mrs. Munce died in the year 1915, and in June, 1923, Mr. Munce was married to Miss Ella E. Dunford, who survives him.

He died at his home in Richmond, after a brief illness, on February 23, 1929.

Such is a meagre record of a life well lived towards God and man—a life not only full, but overflowing with well-directed effort—a life in which self was minimized and the Kingdom of God and His righteousness were sought first. Verily may we sing of such a life—

"Servant of God, well done—
Rest from thy loved employ."

By us who were intimately associated with him, his loss is keenly felt, as the passing of a striking personality like his must always be felt. His disposition was a uniform and a peculiarly happy one—sweet, without affectation, cordial, cheerful, even optimistic—necessarily an inspiration to those who were honored and stimulated by his leadership.

And now he rests from his labors, but his works will assuredly follow him. Activities like his must have an ever-broadening effectiveness, the limits of which will be disclosed only in eternity. We are saddened at our own loss, but we rejoice in the record and results of a notable life and thank God that so much of it was spent in His service and in the superintendence and care of the interests of this institution.

Resolved, That this minute be spread upon our records and that a copy be sent to the widow and each of the sons of Mr. Munce, as an expression of our affectionate sympathy.

* * * * * * * *

The foregoing memorial was adopted by the Executive Committee of Union Theological Seminary on May 6, 1929.

WILLIAM R. MILLER, *Secretary.*

THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

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Any book noticed in these pages may be secured at publisher's prices from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

THEOLOGY.

RELIGION. *By Edward Scribner Ames, B. D., Ph. D.* Henry Holt & Co., New York. Pp. 320. $3.00. This book by the Professor of Philosophy in the University of Chicago is a Philosophy of Religion written from the viewpoint of a thorough-going Naturalism. Religion

is not in any sense a revelation from God: it is rather a social product, an evolvement from man's own experience of his felt needs, or, to take the author's own words, "Religion is the quest for the largest and fullest satisfaction of felt needs".

This has not an entirely unfamiliar sound. That the sense of spiritual need plays an important part in the origin and development of religion is not a novel conception. George Galloway, for example, some fifteen years ago employed it in a striking way in his *Philosophy of Religion*, and in his definition of religion used the words, "seeks to satisfy emotional needs", which sound very much like those used here by Dr. Ames.

But the respective uses made by the two authors of the conception of religion as a quest for satisfaction of need are as wide apart as the poles; and in the minds of some readers at least the query will very naturally arise as to whether or not the quest in Dr. Ames' book is anything more than a bare quest. Quest is made, and diligent quest—that much is granted; but is it a successful quest? *Do we find anything?*

Do we find God. Of course, we find God. But what do we find Him to be as the result of our quest? We find Him to be the personalization and idealization of the life process itself (p. 132); a personalization and idealization of the world (p. 134); 'the reality of the world in certain aspects and functions" (p. 151: cp. p. 154); an artificial person like a railroad corporation which acts through the natural persons composing it (p. 166); "the order of nature including man and all the processes of aspiring social life" (p. 177).

So that we are really left a good deal in the dark as to what we do find—or rather what our author finds for us. Is God an abstraction or a legal fiction? Is He to be identified with the world in a truly pantheistic sense? If we are to take Dr. Ames at the foot of the letter, it would be hard to escape the latter conclusion. He speaks of the Personality of God, it is true; but he seems at the same time to adopt something very like the Hegelian idea of God as attaining to personality only in man (p. 156).

The question must necessarily suggest itself to the thoughtful mind as to how far the discovery of such a God as this would operate as a satisfaction of human need. Would the deepest needs of the soul be answered by the finding of a God Who was only an abstraction or personification, or Who turned out to be just another name for nature or the universe? Unless we altogether misread the inner longings of our hearts, one of the profoundest of our spiritual needs is for a God Who not only may be made the object of our quest, but Who is Himself in quest of us. It is for a veritable "Hound of Heaven" that our hearts cry out, for a "love that will not let us go", for One

Who "comes to seek and to save"—in a word, for a Heavenly Father. And we do not find Him here.

The view taken of prayer follows in line with the conception of of God. It need not be set forth in detail. Suffice it to say that Dr. Ames does not feel that belief in a personal God to Whom petition may be addressed with expectation of answer is necessary to prayer at all. Prayer is just a wholesome spiritual exercise: we do not have to have anybody to pray to. "Prayer is a natural expression of the human spirit. It is not destroyed by atheistic views of the world" (p. 217).

Comment is unnecessary further than to say that our attention has been called time and again by writers of the front rank in religious psychology to the fact that unless men believed in One Who heard and answered prayer nobody would ever pray. Nobody would ever pray just for spiritual exercise. There would be no such thing as prayer.

LeRoy Gresham.

The Interpretation of Religion. *By Professor John Baillie, M. A., D. Litt.* Charles Scribner's Sons, Inc, New York City. 470 pages. $4.00. The author is an erudite and metaphysical Scot, formerly Professor of Theology in Auburn Seminary, and now teaching the same subject in Emmanuel College, Toronto. The book is severe reading; and to review properly such a long and learned work in a few words is an impossible task. It is a book on the Philosophy, or rather the Science—to use the more popular modern term—of Religion in general, and of Christianity in particular. The author is a Modernist, with a large admixture of Evangelical faith, hope, and love. In his Philosophy he is safe and sound; but his Theology is often far from orthodox. He has given us a strong and satisfying refutation of Naturalism; and an able defense of Ethical Theism. Professor Baillie is a disciple of Kant, Schleiermacher, and Ritschl; and rests the whole weight of the proof of God's existence on the Moral argument, or the implications of conscience and the categorical imperative.

This book is not easy reading; but it is good mental discipline; and contains many grains of good wheat, along with much chaff and some tares.

After leading us across arid and sandy critical wastes, and over steep mountains of metaphysical speculation, he conducts us at last to the living Christ, "God manifest in the flesh", "The portrait of the invisible God", very Man and very God, in Whom religion has its full and final expression.

H. B. Searight.

Washington, N. C.

Religion and Its New Testament Expression. *By H. Bulcock.* The Macmillan Company, New York. Price $3.50. Pp. 230. Dr. Bul-

cock has written an able book, despite the fact that one may differ most decidedly from his conclusions.

In America today there exists much confusion as to our theological situation. Such clear statements of the problems as that presented by Dr. Bulcock will do much to clear the theological atmosphere. At the opening of this century a radical attack upon historic Christianity was made by such German scholars as Wrede, Heitmuller, Boussett, and Reitzenstein. Their fundamental theory was that there was nothing unique in Christianity but that our New Testament was a development out of syncretistic forces working towards the amalgamating of all religions in the first Christian Century. The crest of such an anti-supernaturalistic attack upon Christianity passed in Germany some years ago, but in America today we are feeling the full effect of the backwash of German radicalism in the writing of such men as Kirsopp Lake and Foakes-Jackson. The author of this book clearly belongs to this theological group. The chief value of his book lies in its clear presentation of the issue, so often obscurely stated.

The book falls into two parts. In the first part the author deals with that which he considers "the universal elements of all religion". His fundamental thesis is that "essential religion will always be a matter of experience". Mysticism or Cosmic Consciousness, which is defined as "The faculty of man which intuitively realizes the infinite and eternal", is said to be the source of religious knowledge. Religion in its historic forms has arisen from religious consciousness by which man has intuitively known certain vital religious truths.

The author's philosophy is pantheistic. He writes (p. 51), "In our experience of the universe we encounter numberless manifestations of form; on the other hand we have the ineradicable intuition of unity. The many are completed in the One; the finites are embraced within one perfect, completed and completing organic Infinite. We have symbols of this constitution in any organism. The one body has many limbs. The one tree has its multitude of branches, twigs and leaves. Thus the limb has, as it were, a double aspect. It is the limb, with its characteristic features and functions, marking it off from other limbs. It is at the same time part of the body with its one organic life. The body has a double aspect: it is a unity: it is at the same time a multitude of diverse forms. So also finite objects have a double aspect. They are finites; they are also parts of the Infinite. They have their nature; they also contribute towards the nature of the all embracing Infinite. The Infinite has a double aspect. It has a unitary quality, a completeness which it possesses as the Infinite. It cannot be reduced to something less than the Infinite and remain the Infinite. But the Infinite cannot exist apart from the finites which make it up."

Applying this pantheistic philosophy to religion, the author claims that we know the Infinite of God, because we are parts of the Infinite. Each human being is a little part of God, and Jesus of Nazareth, since he was a more complete or perfect part of God, reveals God more clearly than any other person.

Having laid down his philosophical basis in the first part of the book, the author proceeds in the second part to discuss "the New Testament Expression of Religion". Here he is in complete accord with radical thelogians of the school of comparative religion.

We are urged to get behind the New Testament to discover the fundamental attitudes of faith, hope, and love expressed in the life and teaching of Jesus of Nazareth. One must, says the author, "if we can", determine the historical facts which lie behind the records rather than that which lies upon the face of them.

In the prejudiced way of radical criticism he urges supposed inconsistencies in the Gospel record. In this process a supernatural birth, the miracles, and the resurrection are swept aside as myths. Behind the New Testament records, which Dr. Bulcock admits, present clearly the Supernatural Christ of historic Christian faith, he finds a Christ the New Testament does not know, a Christ as human as the rest of mankind, a part like every other man of the Infinite, differing only in that he possessed a more perfectly attuned mystic intuition, by which he was able to discover more completely the spiritual and eternal values in religion, and this human Christ, by His winsome and beautiful life, has drawn mankind to Him.

Upon such a Jesus the early Christians built the theology of the Church. First from Jewish Apocalyptic sources was added the idea of an Enochian Messiah, to the Apocalyptic idea of a Messiah, from Hellenistic circles was added the thought of the Lordship (kyrios) of Jesus. On the snowball rolled, gathering as it passed from Jewish Apocalyptic and pagan Hellenistic sources. From Greek philosophy, nurtured in Alexandria, came the Logos doctrine. When the Jewish and Hellenistic world had done its best, or its worst (however one may prefer to express it), there emerges the Christ of New Testament Faith. The value of such a Christ lies not in the truth of the New Testament presentation, for there is no historical truth in it, but its value lies, according to Dr. Bulcock, in that in the Christ of the New Testament is summed up in some measure man's intuitive quest for religion. Our author says we are to draw from the experience of the past, but neither in Christianity nor in Christ is their finality. Says he, "Our claim for it is that in its highest and purest form it more fully expresses the religious intuitions and satisfies the religious needs of mankind than other faiths" (p. 277).

The book is well worth reading. Especially would I recommend it

for those who in their over-confidence feel that almost any kind of faith can be consistent with historic Christianity. If Dr. Bulcock is right, the Christian Church has through the centuries witnessed to a monstrous lie.

HUNTER B. BLAKELY.

BEYOND AGNOSTICISM. *By Bernard Iddings Bell.* Harper & Brothers, New York City. Pp. 170. $2.00. This is a book for tired mechanists! For men and women who have been out of college for a few years, and for others who are feeling the strain of life's responsibility: for those who have become agnostics not only about God, but about life and about themselves. The attempt is to assist the reader to face his own problem of disillusionment and then to consider a possible reconstruction for his own religion, a reconstruction which does not deny the ancient Christian Faith, but seeks to see that Faith in terms of the knowledge and actual difficulty of the moment. It is the product of pain and travail, in soul and mind, by which the writer himself passed from scepticism to religion. The concluding chapter gives the point of view reached by this spiritual Pilgrim. I am quite sure Truth, the Meaning of things, the everlasting Reason Why, cannot be arrived at by any man through reason when it acts solely upon such evidence as is furnished by science. There is another, an extra scientific sort of experience which is open to man, a sort of experience which cannot be ignored—the experience of person in contact with person.

Religion always has been, and still is, a way of living based upon an act of faith that ultimate reality is also a person—to be loved first with the heart, and then with the will and the strength, and finally with all the mind that one has. But I cannot love, in any sense that means anything, a Being beyond the power of my imagination to envisage. To meet this insufficiency of mine, if I am indeed ever to love my God and by loving come to know Him, He must somehow reveal Himself to incompetent me within the terms of my poor manhood. I recognize well enough that God must be vastly more than can be fully revealed in terms of humanity; and yet I am confident that what by the Incarnation is revealed is indeed God—all of God that the mind and soul of man may apprehend. That is to say, I am a Christian. But the real reason why I am a Christian is because I myself, having assumed Christianity true for the purpose of experiment, have found revealed a glory in life which is past the power of my poor pen to describe, a peace and a courage sufficient to make life worth the living and—as I know by one exceedingly vivid experience—even death a thing not at all to be abhorred. Prayer has become to me a thing intensely real, and the Holy Communion has been and is a means of receiving from Him a strength and a vitality

and a serenity which also are impossible of statement. Finally, in all of this adventure into what I am sure is sanity, I have denied no truth—at least consciously. I am a citizen of the Twentieth Century. I am also a happy man. Thus in the language of the book itself, we trace its line of thought.

Dr. Bell, it seems to me, stresses unduly the value of the Sacraments. Even this, however, may be of value to some of us who fail to stress the Sacraments sufficiently. In every other regard the book has appealed to me greatly. DUNBAR H. OGDEN.

WE CAN SURELY BELIEVE. *By Howard Agnew Johnston.* Fleming H. Revell Company, New York City. Pp. 143. $1.50. In 1904 Dr. Johnston published his "Scientific Faith". I was then a very young man, just entering upon my ministry. Few books have influenced me more. As I turn now to this volume I find it well marked; and I remember how I read and re-read many of its pages, rejoicing that a man need not chloroform his intelligence in the interest of his faith.

Once again Dr. Johnston has challenged and strengthened me. In this "Christian answer to Current Atheism" there is much that is very fine. The author's line of argument is clear and convincing. In addition, you stumble here and there upon a quotation from some great book, or from a recent magazine article or news item that you meant to clip. These add greatly to the value of the volume.

The book came about in this way, so the Foreword tells us: A retired College President, in conversation with Dr. Johnston, expressed concern because certain former students had become confused in their thinking of God. He urged Dr. Johnston to prepare a restatement of the grounds of our faith in God, facing the significant movements in the thinking of the world, and yet being free from too much technical discussion. This Dr. Johnston did in a series of Sunday morning sermons delivered to increasingly large congregations. "We Can Surely Believe" contains these messages and I warrant that every minister who reads the book will be preaching them, not dishonestly by plagiarism, but commendably through assimilation.

DUNBAR H. OGDEN.

"GOD IN THE MODERN WORLD", A SYMPOSIUM. E. P. Dutton & Co., New York City. $2.50. Pp. 290. In this volume nine distinguished contemporary men have set forth their views of God, telling what God means to them and how He has manifested Himself to them. So wide is the range of subjects treated that it is difficult to review the book, as a unit. The symposium is interesting, as presenting the religious views of a number of prominent men of today. The conclusions of higher criticism are generally taken for granted, and the theology is aggressively liberal.

Perhaps the most striking of these articles is that by Dr. Percy Dearmer on "The Sin Obsession". He states that Jesus Christ had very little to say about abstract "sin", pointing out that in only one instance do the synoptic gospels put the word into the mouth of Jesus. The doctrine of the atonement has been superimposed upon the teachings of Jesus by "Christian theologians, who have created grotesque notions about an angry God clamoring for retribution, condemning mankind to endless and inconceivable agony, propitiated and placated by the sight of another God, His Son, to the extent of letting off a tiny fraction of humanity because He had predestined it before the world was—but still damning to hell every babe as it is born because of a sin committed by some one else in the year 4004 B. C. * * * The whole nightmare has been created by the misguided brains of unbalanced and cruel men." Denying the whole doctrine of original sin, he says, "Christ, in fact, knew what modern philosophy and psychology have since demonstrated—that there is no such thing as "Sin" in the abstract. There are sins in abundance, but there is no "Sin". The terrible system of Augustinian theology, he thinks, was built up in an age of "intellectual decadence". J. A. MacLean, Jr.

"We Believe in Immortality. *Edited by Sydney Strong.* Pp. 193. $1.50. Coward, McCann, publishers, New York City. In this book one hundred men and women give their reasons for believing in immortality. The statements of each author vary in length from a few lines to three or four pages. Some are in poetry and some in prose. The alphabetical list of writers runs from Peter Ainslie to Mary F. Wooley; includes ministers and laymen, Jews and Gentiles, Catholics and Protestants, and represents almost every variety and color of theology. However, all are agreed upon one thing—they believe in immortality. The effect of reading the book tends to strengthen one's faith, as well as to enrich his thinking on the subject.

J. A. MacLean, Jr.

The Soul Comes Back. *By Joseph H. Coffin, Professor of Philosophy, Whittier College.* Pp. 207. The Macmillan Company, New York. 1929. Price $2.00. Through a most happy literary device Dr. Coffin expounds in this volume divergent and antagonistic philosophies of life through a series of quasi informal arguments put into the mouths of typical representatives of these divergent views. So natural and at the same time dramatic is the presentation of these views one feels that the dialogues and monologues are the utterances of real persons. Indeed one is disposed to believe that many of the *dramatis personnae* are students in the classes of Professor Coffin. Across the pages stalk the bold and cocksure materialist, the unwavering fundamentalist, the optimistic and hopeful idealist, the timid agnostic, the

confused modernist. Each has his say, telling in calm and dispassionate utterance what his position is, how he comes to it, what values it holds for him. The reader is impressed with the fearless frankness with which each of these philosophies is stated and supported.

After the author has evaluated each of these views he finds each is fragmentary—false not in what it says but in what it omits. Each is an abstraction from reality and none envisages reality in its totality. The agnostic's position is shown to reduce in the long run to an impossible because impractical philosophy. The materialist turns out in be one who has "looked at the bottom of the Universe and does not even know it has a top". The Soul, in the give and take of the argument, seems to regain a respectable hearing among scientists—i. e., is not an unscientific concept.

Of course, in order to gain an audience in the council chambers of Science, the soul must divest itself of some of its theological garments and put on the vestments appropriate to the occasion. Hence to some of us the soul appears strange and *outre.* By the soul the author means not "an ethereal essence or ghostly shade but the self-conscious level of personality". The soul, believes the author, is a synthesis of all the functions which characterize mind at the self-conscious level. "The soul is not something dwelling apart from life and mind and personality: it is all of these at their best. It is life, conscious of itself and of its relations to ideals and values, to God and the universe." The book closes with a brief discussion of religion, conversion, prayer and faith in God, thrown against the background previously built up. FRAZER HOOD.

VISION AND AUTHORITY OR THE THRONE OF ST. PETER. *By John Oman.* Harper & Brothers, New York City. Pp. 352. $3.00. This is a new and revised edition of a book first published more than a quarter of a century ago. The author's main thesis is that in religion authority is not external, but internal, making its appeal to the vision and insight of the soul and winning voluntary assent and obedience. It is represented not by St. Peter wielding arbitrary power from a papal throne, but by Peter the Apostle of Jesus Christ, and at the same time the fisherman of Galilee, appealing in the spirit of his Master to the hearts of men, whom he wins by humble self-sacrificing service, and as an under-shepherd calling the Lord's wandering sheep to return to the Shepherd and Bishop of their souls. It is only as the external authority found in the Scriptures, in the Church's Creed, and in the Church as an Institution, wins the heart's assent and voluntary submission, that it fills its place in the Heavenly Father's plan for His children and is in accord with the freedom of the gospel, which brooks no yoke of bondage for those whom Christ makes free. This freedom

is established upon that impelling necessity which a man's own spiritual vision can alone impose. "An authority maintained, not because it is good, but because to lose it might be worse, is already undermined. The religion which is maintained, not because it is true, but because, for the mass of men it is necessary, is already forsaken." This is a book that "takes occasion by the hand and makes the bounds of freedom wider yet".

R. F. CAMPBELL.

"AUTHORITY IN RELIGION." *By Harold Anson.* The Century Company, New York. Pp. 197. Price $1.50. This cultured exponent of Anglican modernism, acknowledging in the introduction his indebtedness to such scholars as Canon Streeter, contends that "our theology must be built up anew upon our practical knowledge of life, and our new knowledge of what constitutes valid historical evidence". For this task, however, the author thinks we are not yet ready.

While these sentences contain the author's avowed point of view, one does not find in the eight chapters of his book anything like so radical an attitude as these words might suggest. His spirit is reverent, his reasoning clear and restrained, and his evident purpose constructive. The book takes its title from the first chapter. Other chapter titles are, "The Idea of the Infinite", "Prayer, Magic and Science", "Immortality and Psychical Research", "The Kingdom of Heaven". I enjoyed reading this book for its lucid style, its fine temper, and various thought-provoking passages.

HENRY WADE DUBOSE.

THE AUTHORITY OF THE BIBLE. *By C. H. Dodd, M. A.* Harper & Brothers, New York City. Pp. 310. $3.00. This book is a work of ability and scholarship, and bears marks of sincerity and earnestness which commend it to us, however widely we may differ as to its method and conclusions.

The author in his preface frankly declares that criticism, by destroying belief in the infallibility of the Bible, has undermined the traditional doctrine of its authority, thus necessitating a re-examination of the nature and seat of religious authority.

Assuming the function of authority to be the securing of assent to the truth, Professor Dodd discards from the outset the idea of an infallible external authority. He says (pp. 13-14), "The whole conception of an infallible external authority is open to criticism on the ground that it is difficult to state it without introducing two ultimate standards of truth. If his own observation or reasoning leads a man to one conclusion, while the external authority he recognizes points to another, which is he to trust? Apparently in the last resort he must trust his own reason, or intention, or mere inclination, in choosing to be guided by *this* authority or *that*. It is difficult to avoid the

conclusion that a man must accept responsibility for his choice. Yet in that case the external authority is no longer in the strict sense absolute.'

That a man must accept responsibility for his choice we fully agree; but after the last sentence quoted above we venture to insert an interrogation point. *Does* the fact that each individual has to decide for himself, whether the credentials presented by an authority claiming to be absolute are valid or not, preclude that authority from being absolute as a matter of fact? Surely if an authority is to be absolute in any true sense for rational moral beings, it must of necessity be one which commends itself to reason and conscience—be of such a kind as to command their assent and allegiance. But the command is moral, not physical. There is nothing of physical necessity or compulsion about it. The fact that an authority may be questioned or disobeyed does not render it any the less an absolute authority. Let us not confuse physical inescapableness with unconditional moral obligatoriness. The latter, not the former, constitutes the moral absolute, and is none the less "categorically imperative" because of the possibilities of indifference, misunderstanding, or disobedience.

And, again, let us not confuse the validity of an authority with the recognition or acceptance of that validity. An authority may be valid, unconditionally and absolutely valid, and yet the recognition of it be quite conditional upon the moral perceptions of the individual. What our author is talking about, in the passage before us and elsewhere, is the acceptance of the authority—its recognition as such. In a sense, what he says is true: that for the individual only what is recognized is valid. But that does not preclude their being authority that *ought* to be recognized as valid. And the author virtually says as much when in chapter VI he emphasizes the necessity of going beyond the individual experience to the entire content of "the experience that comes to me as a member of the historic society of mankind"—in other words, comes to one through the "Christian Consciousness"—though the author does not use the term.

And there is a similar implication in the remarks made in the opening chapter of the book on the deference due to the "expert" or "religious genius", as the prophet is defined to be.

One question regarding religious authority the author does not raise, though the answer to it is assumed throughout. That is the question whether the authority of the Bible may be judged as a whole, or whether the question has to be raised anew with regard to each particular passage. Are we at liberty to consider the credentials of the Bible as a single book, and conclude from such considerations as "the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the

whole", etc., that it is as a whole an authoritative Word of God, and therefore entitled to our credence and assent, even in parts which we cannot explain or reconcile? Or, on the other hand, must we face the question *de novo* with regard to each separate passage, and determine by the measure of its agreement with the deliverances of the Christian consciousness whether it is authoritative or not?

These are the alternatives. Most of us have been accustomed to follow the former method; and, to the present reviewer at least, it still seems to be the rational and common-sense method, and the one more in line with our procedure in the ordinary affairs of life. We do not require that every statement made by people whom we know and about whose integrity we are satisfied should be tested by "third degree" methods. If we have determined on good and sufficient grounds that a certain man is reliable and worthy of belief, we believe what he says, even in matters that are new and strange and *prima facie* incredible. *We know whom we have believed.* In exactly the same way, believing on what seem to us sufficient grounds that the Bible gives evidence of being in a special sense a communication from God, we are prepared to accept its testimony upon matters that are beyond our power to verify.

Of course this does not mean that we accept any particular text or version blindly, or that we deny the rights of textual criticism. It means only that we claim the right to consider the credibility of the book as a whole, and to draw reasonable inferences therefrom.

But the position of the writer of this book, as well as that of many others today, is that not only the Bible as a whole, but each passage severally, must be judged upon subjective grounds. There is no infallible objective authority, even in the words of Christ: for the reports that we have of His words are not inerrant, and in some cases, like that of the blasting of the fig-tree, the record must be rejected as unworthy of Jesus and therefore incredible. According to our author, what Jesus did for us was not to tell us things to be believed about God so much as to bring us into the right attitude for seeing God for ourselves.

That there is truth in what is here affirmed we would freely admit: it is what is denied that we would be disposed to question.

Space is not at hand for the consideration of all that is contained in this compactly-written book. There are valuable things in it, and the above rather sweeping criticism of its main position should not be interpreted to imply otherwise. There are a number of sections which even the most conservative may read with approval and profit. For example, the discussions of the prophetic mind and message, of the unsolved problems which the Old Testament bequeathed to the New, of the bearing of Psychology upon the prophetic experience, are worthy

of careful reading. There is a passage on pages 148 to 151 in which the author depicts the life of common men under the Roman Empire as revealed in the parables—as brilliant a bit of writing as we have run across in many a day. There is in chapter XIII an interesting discussion of Progress in Revelation (especially p. 277). And there are other valuable features.

But, all things considered, it is impossible for us to say that those who are looking for an authority that can really be trusted will find the book a very satisfying one. The historical basis is too vague and uncertain. To be told that there is little or no real history in the Old Testament, at least in the early part; that Moses was prehistoric; that Abraham, if he really existed at all, may have been a prehistoric hero, a tribal personification, or a local god; that Elisha was a man with little ethical sense who "captured the vulgar imagination by his flamboyant wonder-working"; that the belief in angels was simply a relic of polytheism; that the original tale was that Jacob wrestled with a river-god—to be told these and similar things may indeed tax our patience right severely, and yet leave us with the hope that we shall find some ground for authority later on in Christ. But when we come to find that we cannot be sure of the words of Jesus Himself, we seem to be left without any solid basis of authority whatever. The general impression created by Jesus, or the feeling that behind the stories there must have been a unique Person, does not quite take the place for us of knowing what Jesus said and did. If He is the Person that the words and deeds attributed to Him presuppose, then would we all the more like to know just what it was that He said and did. The truth is, that it is very hard for us to get away from the experimental fact that there is in the human heart a natural craving for some external authority, for some source of authority beyond one's own judgment or the judgment of one's fellows, for "some sure word of God". Hitherto we had fondly felt that this craving was satisfied in Christ. To our author the craving is misguided and its satisfaction illusory.

LEROY GRESHAM.

"FUNDAMENTAL CHRISTIANITY." *By Frances L. Patton.* Pp. 329. $2.25. The Macmillan Co., New York, Publishers. This is the third edition of the nineteen hundred and twenty-four Sprunt Lectures, delivered at Union Theological Seminary. As this book has been heretofore reviewed in these columns, and is now well known, another detailed review is not necessary. It is generally accepted, as one of the best conservative interpretations of Christianity, and has been described as "The ablest exposition in recent years of the central points of the fundamentalist position". The five chapters bear the following suggestive titles: "The Theistic View of the World";

"The Seat of Authority in Religion"; "The New Christianity"; "The Person of Christ"; and "The Pauline Theology". The book has become a sort of standard and should be in every minister's library.

J. A. MacLean, Jr.

Essentials and Non-Essentials of the Christian Faith. *By John Mackintosh Shaw.* Charles Scribner's Sons. Pp. 197. $2.00. Every thoughtful minister, who has not read this little book of some two hundred pages, written by the Professor of Christian Theology in Auburn Theological Seminary, should put this volume on his list for early reading. There are only six chapters, but each chapter deals with a subject that is of abiding value.

The purpose of the book is primarily not critical or argumentative, but positive and constructive. The author considers what is known as the "Five Points of Fundamentalism" as affirmed by the Presbyterian Church, U. S. A., in 1910, and as reaffirmed by the General Assembly of 1923. He discusses (1) the inerrancy of the Scriptures, (2) the Virgin Birth of Jesus, (3) the forensic or penal substitutionary view of Jesus' atoning work, (4) His physical resurrection, and (5) His miraculous power and working.

The purpose of the book, to use the words of the author, is "to show that the true fundamentals or essentials—those fundamentals or essentials which are so vital to Christianity that if they should be denied or called in question the whole edifice of the Chrisian faith would be threatened with collapse—are properly religious convictions based on Christian experience, convictions which as verifiable afresh in the experience of every generation are permanent and abiding from age to age; while the non-fundamentals or non-essentials are the intellectual or doctrinal formulations or interpretations of these convictions which as reflecting the particular circumstances and thought-forms of the age in which they were formulated are transitory and passing, needing constant revision or restatement with advancing thought and knowledge".

Many of our ministers will probably not be prepared to go as far as Dr. Shaw does in his conclusions, but every serious-minded person, I believe, will be benefited by a careful perusal of this volume. Dr. Shaw himself accepts the Virgin Birth, though he does not consider the acceptance of that doctrine as an essential of salvation. With regard to the Christian faith, he believes, as he puts it, in "continuity of experience, and relativity of expression". This is a thoughtful and thought-provoking book from the pen of one who is both reverent and scholarly.

Charles E. Diehl.

"Faith in the Divine Fatherhood." *By W. P. King, D. D.* The Cokesbury Press, Nashville, Tenn. $2.00. Pp. 372. This book is a sequel

to a former volume, "The Practice of the Principles of Jesus", through which Dr. King established his reputation as a scholarly and helpful writer, of the moderately liberal school. This later volume enters into a realm of the theoretical and doctrinal which the former book did not discuss. It explains the various non-theistic theories, as well as the theoristic theory of the universe, in popular language, and states the arguments—ontological, cosmological, teleological, etc., for the existence of God, as well as the arguments from spiritual experience and the Person of Christ. It discusses the "Foundation of Faith in the Divine Fatherhood", "Objections to the Divine Fatherhood", "God the Father in Whom We Are to Believe", "Doing the Will of God the Father", and "The Ultimate Victory of God the Father". This is a comprehensive and constructive treatment of the subject, as above outlined, from the point of view of present day apologetics, and a good book for the minister, as well as for the intelligent layman.

J. A. MacLean, Jr.

SCIENCE.

Taking the Name of Science in Vain. *By Horace James Bridges.* The Macmillan Company, New York City. Pp. 273. $2.50. In this scholarly and most readable volume Dr. Bridges delivers a solar plexus blow to behavioristic or mechanistic psychology. With consummate skill he exposes "the transiently faddish behaviorism of Mr. John B. Watson, the incongruous dogmas of Mr. Menchen, and the mechanistic inconsistencies of Mr. Clarence Darrow".

The attack is all the more effective because it comes from one who believes in Evolution. It is not a long distance bombardment from the camp of Fundamentalism (in fact, Fundamentalists will be offended by much in the book), but it is virtually the explosion of a mine in the very citadel of the enemy. Dr. Bridges believes in Creative Evolution and in Emergent Personality, but he also believes in God and in Man. He contends that when men in the name of science banish the idea of God and dismiss the human soul, they are simply taking the name of science in vain. He makes good his contention.

Dunbar H. Ogden.

Outlines of the Psychology of Religion. *By Horatio W. Dresser.* Thomas Y. Crowell Co., New York, 1929. 541 pages. $3.00. Dr. Dresser, a Harvard Doctor of Philosophy, is a versatile man. He has written voluminously in philosophy, ethics, and psychology. Some years ago he was called "the most prominent leader and teacher of New Thought". He has written on "spiritual healing" as an earnest advocate.

His present book is decidedly philosophical in tone, but shows good acquaintance with current and past psychology. It is reverent, and

at times markedly devotional, as in the chapter on prayer. The range of topics is wide, although omitting some ordinary ones, such as revivals.

Other interesting and often valuable discussions must be omitted to get at his central thesis. He expresses belief in a soul and in immortality. At the latter point his treatment is suggestive. His doctrine of soul is based on a distinction between a basic or primal (original) nature or Self, and a secondary self which one has become. The real Self, which is spiritual, is "larger in scope than the passing phases of our selfhood"; that is, the "subliminal self" is the true Self, and this may have contact with Reality. He has been greatly influenced by F. W. H. Myers with the latter's doctrine of the subconscious; and by William James, who appears to have been a teacher of Dresser's.

As Dresser handles the matter, it comes about as near being acceptable as is possible. No one doubts that important areas of Self exist which are at a given moment beyond the range of awareness. Nevertheless, current thinking is wary of holding that the true Self is the Self which we do *not* know, or that transactions with God take place as it were in the dark. All that is, but the Freudians; and Dresser is no Freudian. He redeems the position in part by holding that our task is to discover what religion means for consciousness, and properly reminds us that its meaning will depend on our conclusions regarding marginal experiences. But for all that, one feels that Dresser is a champion, albeit a good one, of a lost cause.

The book deserves reading by careful students of psychology of religion, and at many points will be both helpful and suggestive. His philosophy of religion is on the whole pragmatic. The style suffers from abstractness.

LEWIS J. SHERRILL.

FRANKNESS IN RELIGION. *By Robert J. Hutcheon.* The Macmillan Co. New York City. Pp. 307. $2.50. The author of this book is a Unitarian and a modernist of the most extreme liberal school. Consequently the evangelical reader misses here much that is precious to his faith and finds much with which his mind and heart cannot agree. All religions are regarded as man-made, and even God is just a sort of symbolic term for inexplicable life forces. Nevertheless, the book is well written and the author seems to have a calm and inquiring mind rather than a combative spirit. And as a penetrating study of the psychology of religious experiences it has real and suggestive value. The chapters on the psychology of mysticism, conversion, the values of worship, the nature and value of faith, and salvation considered as the organization of character contain some solid and thought-provoking meat which even the evangelical can ponder and use with profit.

G. F. BELL.

THE BIBLE.

UNRAVELLING THE BOOK OF BOOKS. *By Ernest R. Trattner.* Charles Scribner's Sons, New York City. Pp. 235. $2.50. This book is written in the smart, sophisticated, always interesting, but at times superficial and misleading, style made popular by the ex-rabbi, Lewis Browne, author of "This Believing World", whom the author of this book describes as his life-long companion and friend. It is of sufficient merit and of sufficient importance to warrant its being the April selection of the Religious Book of the Month Club. The book as a whole is valuable in that it traces briefly and interestingly the development of Biblical criticism (filling by the way a real need), and puts before us the real story of the Bible as it is reconstructed by modern scholars. We do not deal here with the author's conclusions because they are "the commonly accepted results" of Biblical criticism, and are, we take it, familiar to the readers of this Magazine. One of the annoying features of the book is the suggestion constantly reappearing that the Bible must be wholly supernatural without the admixture of any human element, inerrant in its original reception and likewise in its transmission, or else wholly human without any trace of the divine. The latter position seems to Dr. Trattner to be the only logical position. But his antithesis is a false one, and in itself unreasonable. No Fundamentalist of today thinks that inspiration means a pure text miraculously safeguarded through the ages. And while liberal Christians recognize the wide play of the human factor in the composition of the Bible and accept on the whole the reconstruction here presented, most of them also make room for a divine factor which they still call Revelation.

ERNEST TRICE THOMPSON.

THE ROMANCE OF THE ENGLISH BIBLE. *By Laura H. Wild, Professor of Biblical Literature, Mount Holyoke College.* Doubleday, Doran & Co., Garden City, N. Y. Pp. 295. $2.50. Many books have appeared in recent years setting forth the fascinating story of the English Bible. One of the most readable of these books is the present one by Laura H. Wild. We warmly commend it to our readers.

ERNEST TRICE THOMPSON.

THE DRAMATIC STORY OF OLD TESTAMENT HISTORY. *By Ira Maurice Price, Ph. D.* Fleming H. Revell & Co., New York City. $3.50. Pp. 461. This book sets out to be "a practical narrative of the entire period of the Old Testament, being a work suitable for school and college text-book, as well as for general informative reading by all who wish to keep up with the bearing of the most recent discoveries on Old Testament history".

In the main, this claim is carried out by the book. The author attempts neither a critical reconstruction of the Old Testament nor a homiletic commentary, but follows the historical thread of the book as we have it, beginning with Genesis and going on not only through the restoration from exile, but carrying on the story through the death of Judas Maccabæus in 161 B. C. It is more than a syllabus, being a continuous narrative in itself; but is designed not to be used alone, but with the Bible. Each paragraph is supplied with the proper Scripture references.

There are many good points about the book. It contains one hundred illustrations, all being contemporary in a sense, i. e., either maps of cities (e. g., Nineveh, Pithom) as they then existed, or copies of inscriptions (as Sennacherib's describing his invasion of Palestine), or contemporary drawings or photographs (from mummies) of famous men like Shishak, Darius, Hammurabi, or other pictures of or from the monuments of those times. The general division of the material is good, the headings of chapters and sections clear and accurate.

Teachers of the Old Testament in Sunday school or elsewhere will do well to examine the work; pastors may wish to recommend it to those for whom the Old Testament has been more or less of a jumble. It would readily lead an attentive reader to a more comprehensive understanding of the general sweep of Hebrew history.

Readers of this publication may wish to know Dr. Price's position; "Is he a conservative" On this point one is happy to report that while extremists on both sides will find flaws in the book, the author has succeeded in producing a text that is in the main conservative, though not traditional, and leaves enough to the instructor to make it usable by students of varied viewpoints. KENNETH J. FOREMAN.

GREAT MEN AND MOVEMENTS IN ISRAEL. *By Rudolf Kittel.* The Macmillan Co., New York City. 1929. 453 pages. $5.00. The writer of this book has been internationally known as an independent critic and a scholar of high rank for forty years. His famous edition of the Hebrew Old Testament, the "Kittel text", is doubtless in the hands of many readers of this magazine. The reviewer can lay no claim whatever to learning sufficient to validate a thorough criticism. Nevertheless, as the book is expressly intended for the "educated general public" as well as for the scientist, it is as a member of the former rather than the latter class that one may set down some impressions.

All books are written (and read) by people with presuppositions. Two of these underlie this book. The first is what Dr. Kittel calls the aristocratic conception of history, as opposed to the democratic. That is, that history is made by men, as Carlyle told us; that true history is biographical. The second presupposition is the viewpoint of

historical criticism. In opposition to the traditional viewpoint, which presupposes that all statements found in our present Old Testament are to be accepted rather than investigated, the historical critic approaches the Old Testament as he would any ancient document, putting its representations to two tests: 1. Is this possible? 2. Is this likely? Readers may quarrel with the author over these presuppositions, but they can hardly deny that on the basis of them, Dr. Kittel has made a deeply interesting and stimulating book.

True, he will not please every one. Some of the hypercritical may note an occasional blur in the thought (whether from the Teutonic mind of the author or clumsiness in translation), or oddities in transliteration as Torot (Toroth), Sumarian (Sumerian), or blunders in proof-reading, as *enmich pat for en mishpat*, Hagor for Hazor, Jakkob for Jabbok.

More serious objections will come from the extreme radical critics, for Dr. Kittel was one of the first to criticize the Wellhausen view of the Old Testament and he is just as vigorous as ever in those criticisms still—indeed critics in Germany are leaning at present toward Kittel and away from Wellhausen. He will not admit (*contra* the more radical school) that Moses had nothing to do with the laws of the Pentateuch. The author does not agree, either, that the book discovered in the dilapidated temple in Josiah's time smelled of fresh ink when Hilkiah brought it to light. On the contrary, he points out numerous indications of the early provenience of many of its laws. He even insists on an early date for parts of Leviticus. "Both Leviticus xvii and the basis of Deuteronomy xii fit best into Moses' time." On the other hand, Dr. Kittel will not please the extremists of the traditional side. His very espousal of the historical method would assure their distrust from the first, and particular statements here and there would only emphasize the breach. For example, he is a convinced expounder of the view that not all the tribes of Israel went into Egypt. He speaks of the "historical nucleus of the biblical Jacob legend". He calls the tabernacle, so gorgeously described in Exodus, "the picture which pious and admiring fancy painted of Moses' tabernacle". He regards the laws (as we now have them) of the Pentateuch as having begun with a Mosaic nucleus and having grown by alteration and accretion, as other codes did and do.

It is really unfair, however, to go on making isolated quotations, which will seem either mild or wild to the reader, according as he has or has not familiarized himself with the history of criticism.

The strength of the book goes deeper than these details. The author writes as one who knows that the Old Testament is essentially not a book, but "a reflection of a *life*, a rich historical, cultural and religious life, full of movement and vitality". And this life he makes

real to his readers. He takes the people of Israel from Moses to Judas the Maccabee, interpreting the history always in terms of the personalities of the great leaders and creative men. There is material here not only for information, but for inspiration. The book might be used with profit by ministers; teachers might use it for discussion in mature classes that have become acquainted with the historical method and are not inhospitable to it. The general reader, too, will find much meat in the book. Those who think that Israel has nothing to teach the twentieth century might learn much from Dr. Kittel's frequently drawn parallels (for instance, in the chapter on The Revolutionists) between those days and these. Those who have fancied that the higher critics always tear the Bible to shreds and leave nothing worth the study of the devout, will discover that the heroes and heroic days of old Israel, as pictured by this author's sympathetic hand, have a vitality that is contagious and convincing.

KENNETH J. FOREMAN.

THE HEBREW PROPHETS AND THEIR MESSAGES FOR TODAY. *By the Rev. John Adams, B. D.* Charles Scribner's Sons, New York City. Pp. 216. Here is a popular introduction to the Prophets, both Major and Minor, from the point of view of a liberal evangelical. It is difficult to cover so much ground in a clear and interesting way, but this writer does it as well as one could expect. He omits the larger portion of each man's message and stresses only his distinctive teaching as it concerns us today. The chief value of the book for ministers is as an object lesson of how to present the prophets, one after another, to laymen.

ANDREW W. BLACKWOOD.

JEREMIAH: A STUDY. *By A. C. Welch, D. D.* The Oxford Press, New York. Pp. 255. $1.50. The Professor of New College, Edinburgh, does not attempt in this book to present a commentary: He has wrought out through years of study a most readable appreciation of the great militant prophet. Here we see Jeremiah not as a helpless sentimentalist, but as a prototype of *Athanasius contra mundum.* The chapter on The Call and Commission is especially inspiring to the preacher. The seventh century B. C. as the background is presented in striking terms. The writer warns us against subjective impressions, but appears to fall into the trap: His liberalism goes farther than some will care to follow. (Perhaps it is not to be expected that those who have manhandled Isaiah and Daniel and bowed Moses out of his house should permit Jeremiah an R. I. P.!) Thus we have in this book of Jeremiah "Sincere Efforts of Later Generations to Interpret Material of Value"; "Several Reconstructions . . . to Emerge as a Consistent Message"; "Certain Loci Have a Kernel

of Historical Truth"; "Much Accretion"; "Hopeless Conflict Between Moses and the Prophets".

The author holds the "Foe from the North" is purely symbolical. The return is consistently equated to repentance. The cruciality of Josiah's reform and the prophet's reasons for opposition are items of interest expounded at length. Several exceptions are taken to Keunen and Wellhausen. In addition to data of significance and argument with plausibility this book hopefully indicates the direction of criticism to saner levels. It is worth having and studying.

ROBERT F. GRIBBLE.

THE BOOK OF THE TWELVE PROPHETS: NEW AND REVISED EDITION. *By Sir George Adam Smith, D. D., etc., Principal of the University of Aberdeen.* Doubleday, Doran & Co., Garden City, N. Y. 2 volumes, 470 and 529 pages. $2.50 per volume. These two volumes are a revision of the author's work on the Minor Prophets published in the Expositor's Bible in 1896 and 1898. The new edition is very attractive in its make up and completes a series of five volumes by the author of "Works on the Prophets". A comparison of the two versions shows how carefully the new edition has been prepared. A helpful bibliography has been added to each volume. The chronology has been brought up to date and it is surprising how many of the dates are certain. The spelling of proper names has been revised, i. e., Yahweh and Sion in the new edition for Jehovah and Zion. Here and there a paragraph has been expanded or one added to give the opinion of recent scholars or to discuss more fully some problem of criticism. The footnotes have been enlarged to cover the thirty years since the first edition was issued. The text of the Prophets has been thoroughly revised and recast to give the benefit of textual criticism of the past thirty years. This is the most marked improvement of the new version.

A careful study of the two versions gives a bird's-eye view of the Historical, Literary and Textual Criticism of the Minor Prophets for the past thirty years. It also shows that while the major questions of Historical and Literary Criticism have remained practically unchanged during the past thirty years, there has been a marked advancè in the understanding of Hebrew Metre. It also shows the author's emphasis of the fact that questions of Historical, Literary and Textual Criticism do not destroy the great moral and spiritual message of the Prophets. The conclusion to the book of Micah is taken to be a collection of fragments, mostly post exilic, yet its message is forceful and moving. The book of Jonah is dated about 300 B. C. and is taken to be a parable, yet its message places the author among the greatest of Old Testament thinkers. The average person

would hardly want both editions, yet no close student of the Old Testament can afford not to compare the two editions.

HERBERT S. TURNER.

RELIGION AND THE NEW TESTAMENT. *By R. H. Malden.* Oxford University Press, New York City. The book offers a series of lectures (with full notes giving references) delivered to college students in England, in an effort to make the results of Biblical research of all kinds available for the masses.

The Bible is chiefly valuable for its evidence, direct and indirect, to a series of startling events (those of the life of Christ). Christianity is the changed outlook on life which forces itself upon any one who accepts the truth of these events. (By contrast it is not a philosophy, or even, primarily a code of ethics.) The author then devotes the bulk of his work to evaluating, in most scholarly fashion (being scrupulously careful to explain all his terms) the evidence above noted, and in sketching the "changed outlook" which has and may result therefrom.

The book would make invaluable material for Bible Classes, or for private study by any one at all interested in knowing the results of recent study of the Bible. One could hardly imagine more detailed and pertinent information packed into 200 pages. Particularly suggestive is the treatment of the sources of the Gospels, and of the Gnostic controversy; also his defence of the Epistles as being more valuable, from a number of standpoints, than the Gospels. The author is sane and conservative, but he approaches controversial subjects with delightful freedom and openmindedness. DAVID BITZER.

THE HEIGHTS OF CHRISTIAN BLESSEDNESS: A STUDY OF THE BEATITUDES. *By Doremus A. Hayes.* The Abingdon Press, New York. Pp. 393. $2.50. A thoughtful and suggestive exposition of the Beatitudes, one by one. The author's chief interest is in the seventh Beatitude, to which he devotes one-third of his space, and which he reads, "Blessed are the pacifists". This section of the book is a spirited denunciation of war, written from the Quaker or Mennonite standpoint.

JOSEPH DUNGLINSON.

THE INTERNATIONAL CRITICAL COMMENTARY: A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. JOHN. *By the Most Rev. and Right Hon. J. H. Bernard, D. D. Edited by the Rev. A. H. McNeile, D. D.* Two volumes. Charles Scribner's Sons, New York. Pp. 721, with Introduction of CLXXXVIII pages. Price $9.00. This book is one of the well-known International Critical Commentary series and in mechanical make-up is uniform with the previous volumes of that series. The viewpoint of the author, who died in 1927, is that of

other contemporary scholars in the Church of England, representing a moderate conservative-liberal position. His exegesis and exposition of the text of the Gospel according to John is good, but not highly original. One who is familiar with previous commentaries on the Fourth Gospel will find that the best thoughts have been appropriated by the author's predecessors; but his book is stimulating and suggestive, and will be found a most valuable addition to any one's collection of aids to the understanding and appreciation of the New Testament literature. The first volume contains an exhaustive introduction covering 188 pages, in which the author discusses at some length the text, the authorship, and the characteristics of the Fourth Gospel; its relation to the synoptics, the Christology, and the doctrinal teaching of John. The text followed is similar to that adopted by W. and H. and by B. Weiss, though not identical with either. Some very weakly attested readings are accepted in certain places, and in other places emendations are made which are lacking in manuscript authority. We note also that Dr. Bernard did not feel any embarrassment in the rearranging of what he considered "dislocations of the text", where chapters and passages "have been removed from their proper position" either by "accidental transposition of pages of the original, or by perverse editorial revision". His text, rearranged so as to harmonize with the order in which he thinks it should have been written, shows the following readjustments: 3:16-21, 3:31-36, 3:22-30; chapters 5 and 6 are transposed and placed in the following order: 6, 5, 7:15-24, 7:1-14, 7:25-52. Chapter 10 is thus rearranged: 10:19-29, 10:1-18, 10:30-42. In chapter 12 we are given the following order: 12:1-36a, 12:44-50, 12:36b-43. Finally in the narrative of our Lord's last discourses we are presented with this rearrangement of the text: Cp. 13:1-31a, cp. 15, cp. 16, cp. 13:31b-38, cp. 14, cp. 17. The reader does not need to be told that there is no manuscript authority for the transpositions of the text which the author thus adopts. In Dr. Bernard's judgment the Gospel according to John is not to be attributed directly to John the son of Zebedee, though he admits that there can be "no doubt of the belief of the second century, which was followed by all Christendom, that John the apostle was the author of the Fourth Gospel". He distinguishes between "the presbyter John", referred to in a fragment from Papias, and "his older namesake, the apostle John". He holds that the Gospel and the Johannine epistles were written by this entirely problematical "John the presbyter", but that the material incorporated in the Gospel was derived very largely from John the son of Zebedee. This latter John, therefore, is ultimately, though not immediately, responsible for the Fourth Gospel, and it represents faithfully his picture of Jesus and reproduces his teaching. The picture of Jesus presented in the Gospel is

true in general, and the events and teachings recorded are in substance in harmony with the facts of history. We have, however, the author thinks, no reason for believing that the Master's words have been infallibly preserved. The evangelist who wrote the Gospel sat at the feet of the aged apostle, who had been pondering the words of Jesus all through his long life, and who "remembered without any misunderstanding the purport, and very likely, in some instances, the actual words" which Jesus had used. The author was not an allegorist: he intended to write history and expected his readers to accept as facts, not merely as symbols, the incidents which he records. In the composition of his work he depended not solely upon the reminiscences of the aged apostle John; but he "almost certainly uses Mark, and most probably he uses Luke, or perhaps we should say uses Q". He is not, however, slavishly dependent upon his sources. For example, in 3:5 the writer of the Gospel has taken a great saying of Jesus (3:3) and restated it in terms of the doctrine of Christian baptism which was beginning to take shape at the end of the first century—adding the words 'ex udatos' which were no part of the original saying of Jesus. There is also some mistake, "which cannot now be explained", in that account of the cleansing of the temple which places it immediately after the miracle of Cana. Dr. Bernard does not admit the possibility of there having been two cleansings of the temple; and finds it difficult to suppose that this particular incident, or anything like it, could have happened at so early a stage in the ministry of Jesus as is suggested by the traditional order of the chapters in the Fourth Gospel. The author's view of the complete historical trustworthiness of John's narrative is seen also in his estimate of Peter's confession in 6:68: "The confession of Peter here recorded is not to be distinguished from the similar confession narrated by the Synoptists" (Mark 8:29, Matt. 16:16, Luke 9:20), although the confession recorded by John is located at Capernaum while that recorded by the Synoptists is at Caesare Philippi and under quite a different set of circumstances.

The above are only a few instances of views and interpretations with which many will not agree; but with the author's exposition of the meaning of the text itself the average reader will usually find himself in accord; and will find also a wealth of material for the enrichment of his understanding of the Gospel according to John.

DONALD W. RICHARDSON.

JESUS ON SOCIAL INSTITUTIONS. *By Shailer Mathews, Dean of the Divinity School of the University of Chicago.* The Macmillan Company, New York. Pp. 158. This book was written to replace the "Social Teachings of Jesus", which was published by the same author in

1897. It contains some of the material which was in the earlier book, but in many respects the viewpoint is different. In other words, the author has changed some of his views in these thirty years.

A paragraph from his preface will explain what has happened. "It was, however, the study of the revolutionary spirit in preparation for my volume, "The French Revolution", that particularly convinced me of the bearing of social psychology upon the study of Jesus as a factor in the development of civilization. This little book is the outcome of this conviction." So he interprets Jesus in the light of the revolutionary spirit of the times in which He lived, and especially in the light of the revolutionary spirit of the Jews of that time. With this background the author gives a very different interpretation of Jesus from that which is held by the readers of this REVIEW. He does not say it in so many words, but the clear intimation is that Jesus was a creature of His times. Of course, this is not a theological treatise, but a study of social institutions, and we do not expect the author to give his whole theological conception of Jesus, but even in a social study an author's theological conceptions crop out here and there.

There are chapters on "Jesus and the Family", "Jesus on Wealth", "Jesus on the State", "Jesus and the Church", and "The Social Gospel of Jesus". These chapters show a mastery of the details of the teachings of Jesus on these subjects. They are highly suggestive and are models of condensation. I have found it profitable to read them. Parts of the book will provoke you to thought, and parts of it may just provoke you, but if you are interested in the Social Teachings of Jesus, you will find this book helpful. WALTER L. LINGLE.

REX AMORIS: A ROMANCE OF THE TIME OF CHRIST. *By G. L. Wind.* Concordia Publishing House, St. Louis, Mo. Pp. 344. $1.75. This book is of the type of religious fiction of which "Ben Hur" is perhaps the best known example. The arrogance and luxury of Rome, the power of her armies, the restlessness of the Jews under her yoke, the Jews' hope of a mighty deliverer and King, their perplexity when they found Jesus a King of Love—all of this is clearly portrayed, in connection with a story of love and adventure. A wholesome book, that would be a good addition to your Sunday-school library.

JOSEPH DUNGLINSON.

"PAUL, LIFE AND LETTERS." *By William Dallmann.* The Concordia Publishing House, St. Louis, Mo. 1929. Price $4.50. Pp. 356. This is a beautifully bound volume. The printers indeed have done a fine job. It has been a long time since the reviewer has handled a more artistically prepared book. Within the 354 pages of this volume there are some 188 pictures, some beautifully colored, drawn from religious

art, etchings, and photography. Continually through the book one's eye is caught by the beautiful and instructive pictures. It is a book a child could look through with pleasure.

Dr. Dallman has written in a very popular style. He avoids discussing any of the critical problems relating to the life of Paul. He presents the simple story of Paul's life as it comes to us from the New Testament. With a wide knowledge of both ancient and modern literature, and with many references to the historical situation contemporaneous with Paul, he illustrates and draws lessons, very much in the style of a popular lecturer. Sometimes it seems that the author from the breadth of his reading has allowed his literary imagination to run away with him and frequently material is found which is irrelevant to the subject.

To one interested in the historical and critical study of Paul, the book will be a disappointment. It has little contribution to make to the world of scholarly investigation. If, on the other hand, one wishes an attractive and well-written volume presenting the main features of the life of Paul and relating Paul's history to the more interesting events of contemporaneous history, the book will be entirely satisfactory.

The book is for a lay reader and not for students or specialist. Theologically, the book is sound and Biblical. Evidently it has been written by an earnest Christian. HUNTER B. BLAKELY.

THE CHURCH.

THE CHURCH IN HISTORY. *By Arthur Wilford Nagler.* The Abingdon Press. Pp. 468. $3.00. We warmly recommend this volume to pastors who wish to review their church history, or wish some help in presenting the main outlines of Christianity to their congregation; to laymen also who wish to acquaint themselves with a subject in which they would find unsuspected interest and value. "A History of the Christian Church," by Williston Walker, is still probably the best one volume compendium of Church History. But for the reader who wishes for an interpretation of Church History, who cares more for the perspective than for a mass of facts, we believe that this is the best one volume history that exists. It brings the history up-to-date as far as Karl Barth, and is readable, yet thoroughly scholarly and dependable. ERNEST TRICE THOMPSON.

THE MAKING OF THE CHRISTIAN MIND. *By Gaius Glenn Atkins, D. D., L. H. D., Professor of Homiletics in Auburn Theological Seminary.* Published by Doubleday, Doran & Co., Garden City, N. Y. Pp. 336. When one looks at the New Testament Church with its represen-

tative government, its simple worship and its doctrines of grace and salvation, and then looks at the Roman Catholic Church with its highly organized government, its ritualistic worship, and its doctrines and superstitions, he wonders by what process the New Testament Church developed into the Roman Catholic Church. Or when one looks at the New Testament Church and looks at the present-day Protestant churches he wonders how these Protestant bodies, with their ways of thinking, ever came into being. This book undertakes to explain these processes. Its sub-title is, "A Contour History of Christianity".

When I first picked up the book I was charmed with the author's style. He never seems to lack for a word. His choice of words is usually felicitous. He abounds in adjectives. But after I had read about one hundred pages the style grew a bit tiresome. However, I shall not complain of this, for there are many books which are written in a tedious, unadorned style.

The author laid out for himself a large task, but he has accomplished it as well as a mere mortal man could hope to do. There are many striking paragraphs and many suggestive ideas in the book. I find that I have checked some sentence or paragraph on nearly every page. I do not agree with all of the author's conceptions of Jesus. It seems to teach that Jesus was largely a creature of the times in which He lived, and that He inherited the Messianic hope. I have never been able to follow those who teach that the inheritance of the Messianic hope finally awakened in Jesus a Messianic consciousness which He did not have from the beginning. I have found the book well worth reading and shall hope to go through it again. WALTER L. LINGLE.

DEEDS DONE FOR CHRIST. *By Sir James Marchant.* Harper & Brothers, New York City. Pp. 335. $2.50. The author regards this book as a companion volume to "The Anthology of Jesus", in which the thoughts of Christian teachers of all times as to their Divine Master were collected for contemplation and inspiration. Here he has gathered together an anthology of acts done by heroes of the faith. The book contains a short account of the lives or deeds of about fifty martyrs, missionaries, and pioneers in various fields of Christian service. Necessarily it is somewhat sketchy, but it contains much inspiring reading. ERNEST TRICE THOMPSON.

PROTESTANT SAINTS. *By Earl Marlatt.* Henry Holt & Co., New York City. Pp. 104. $1.25. Three delightful essays, setting before us the lives and characters of Augustine, Bernard of Clairveaux, and Francis of Assisi. The author thinks it will help both Catholics and Protestants to consider the careers of these "Protestant Saints". Undoubtedly he is right. ERNEST TRICE THOMPSON.

LUTHER AND THE REFORMATION. VOL. III. *By James Mackinnon, Regius Professor of Ecclesiastical History, University of Edinburgh.* Longmans, Green & Co., New York City. Pp. 338. $6.40. Every careful student of Luther and the Reformation will wish to possess himself of this important series of works by Dr. Mackinnon. Vol. 1 traces the development of Luther up to the year 1517; Vol. 2 gives us the history of the crucial period 1517-1521; the present volume describes the progress of the movement from 1521 through 1529. The author shows us Luther widening his influence until it appears that he may lead a national revolt against Rome; and then the Protestant movement losing its unity and much of its power through the appearance of more radical leaders, the Peasants' Revolt, the hostility of Erasmus, the dispute of Luther and Zwingli over the nature of the Communion. He pictures for us the great Reformer, as powerful as ever in his dialectic, his attack on the abuses of Rome—but growing less tolerant, more dogmatic, restricting the future of the movement which he himself had so powerfully launched. The book is written especially for the student interested in the theological development of the Reformation. More fully than any other work in English, it shows us the detailed progress of Luther's thought and work.

ERNEST TRICE THOMPSON.

JOHN WESLEY. *By Arnold Lunn.* Lincoln MacVeagh. The Dial Press, New York City. Pp. 371. $4.00. John Wesley is one of the most interesting and significant religious characters of all times. He belongs not only to the Methodist Church, but to all Christendom. The writer of this review has read every work on Wesley on which he could get his hand, and enjoyed them all, but none more than this book. He agrees with Dr. Cadman: "Here is a volume which every admirer of Wesley should read, and which all who would know more of the foremost Englishman of his century cannot afford to neglect. It presents the great ecclesiastical statesman and evangelist as he appears to a man of culture, insight and sympathy, who at the same time is committed to the methods of realistic biography." The author does not understand Calvinism, but that is only a passing annoyance. Any one who reads will enjoy and be profited by this book.

ERNEST TRICE THOMPSON.

FRANCIS ASBURY. *By William L. Dureen.* The Macmillan Co., New York City. Pp. 270. $3.00. Francis Asbury was the Father of American Methodism, one of the most significant figures in American religious life. Dr. Dureen gives us not the story of his career, but a series of portraits which cause us to traverse and retraverse the historical events. In spite of the confusion thus created, and much unnecessary duplication, the book is interesting even to a non-Methodist,

not only because it sets before us the stalwart figure of the great Methodist pioneer, but also because of the light it throws on early Methodist history. ERNEST TRICE THOMPSON.

THE SCANDAL OF CHRISTIANITY. *By Peter Ainslie.* Willet, Clark & Colby, Chicago, Ill. Pp. 212. $2.00. PROTESTANTISM IN THE UNITED STATES. *By Archer B. Bass.* Thomas Y. Crowell Co., New York. Pp. 364. $3.00. There is a growing dissatisfaction with the divisions of modern Christendom. These two books take one into the very heart of the movement toward unity, which continues to grow apace. Dr. W. E. Garrison speaks of Peter Ainslie as the major prophet of Christian unity in our generation. Few would deny the justice of that title. In this, his latest book, he pours out the passion of his heart and mind. To him the scandal of Christianity is found in its denominationalism. "It obscures the real nature of the Christian message, erects barriers between men where there should be highways, embarrasses the church in the eyes of an intelligent world, denies the equality of Christians before God, and cripples the church in its fight against the evils of an un-Christian social and political order. It discourages the young and embitters the old. It makes Christianity impotent as an ally in the cause of international peace and economic justice. It puts Christ to open shame by representing him as more interested in tithing the mint, anise, and cummin of ceremonies and doctrines than in the weightier matters of the law of love." Dr. Bass approaches the problem from another standpoint. In the first part of his book he describes Denominationalism in the United States; Its Origin and Development. According to the religious census of 1926 there were 213 religious bodies in the United States. Dr. Bass tells us how we came to be this way. He then describes the good in denominationalism and the evils. Dr. Ainslie argues passionately that denominationalism is a denial of the mind of Christ; Dr. Bass convinces us by statistics that it is an inefficient and comparatively ineffective way of advancing the Kingdom, that it involves unexcusable waste. In Part II he describes Interdenominationalism in the United States: Its Problem and Progress. Dr. Ainslie thinks that denominations must go—he has no desire, however, for uniformity, but for unity in diversity. Dr. Bass thinks that the direct, or organic, method of approach faces insurmountable obstacles. He favors increasing cooperation and understanding, and points out the ways by which this may be achieved. These two books supplement one another, and together give one an excellent introduction to one of the most significant modern trends in present day American Christianity.

ERNEST TRICE THOMPSON.

WHILE PETER SLEEPS. *By E. Boyd Barrett.* Ives Washburn, Publisher, New York City. Pp. 321. $3.00. For twenty years Dr. Barrett was an active Jesuit and priest. He still remains a member of the Catholic Church. He believes, however, that the Church stands in dire need of Reform. In this book he calls on his experiences as priest and director of souls, as well as his knowledge as a trained psychologist, and sets forth, as no Protestant could ever do, some of the great failures and some of the great needs of present day Catholicism. Among other things, he indicts the Church for its "nonsensical religious pedagogy", leading ultimately in many cases at least to "nerve strain and unbalanced religious behavior, chief among these being fear of the devil and of hell, dread of bad confessions, and hypersensitivity to the proximity of the supernatural". He criticizes the confession, which, "owing to its fragmentary, artificial and coercive character, cannot be regarded as a satisfactory mode of self-revelation". He points out the evil results of the "mediaeval philosophy of sex" which the Catholic Church has maintained, especially in regard to the celibacy of the priesthood, and argues for the removal of this restriction. He deplores the growing place that "pious practices" hold in the religious life of Catholics, a religion that appeals to "the sight and the senses" rather than to reason and the moral sense. He charges that Catholics as a whole are indifferent to and ignorant of the Bible, and that for this attitude the Church itself is directly responsible. He charges that the Roman Catholic Church is officially out of harmony with American ideals and American institutions. One of the most interesting features of the book, however, is the revelation of the fact that the Catholic Church in America is growing apart from European Catholicism and especially from Rome. We gather that this is true more among the lower clergy and the laity than among the hierarchy. The author closes his book with the clearly expressed wish that the American Bishops at the next ecumenical Council in 1930 might demand from the Pope a thorough-going reform. The Reform of which he actually writes is largely a reform in practice, yet he acknowledges that the crux of reform in the Catholic Church is the "reinterpretation" of doctrine. He looks forward to the time when there shall be in America a National Church, united by sentiment and tradition to Rome; a National Church recognizing the Supremacy of the Roman Pontiff, but choosing its own bishops and so far independent as to be able to resist the introduction of new dogmas. This book is invaluable to any one who wishes to acquaint himself not merely with the dogmas, but with the actual life of the Catholic Church of the present day.

ERNEST TRICE THOMPSON.

CHRISTIAN MISSIONS.

TONGUES OF FIRE: A BIBLE COMPOSED OF SACRED SCRIPTURES OF THE PAGAN WORLD. *Compiled by Grace H. Turnbull.* The Macmillan Co., New York City. Pp. 405. $3.50. This book is a collection of the best sayings and teachings of antiquity, ranging all the way from the moral precepts of the ancient Egyptians down to the more modern Koran. It contains nothing with which the average reader of the classics of different races is not familiar. The compiler, however, has found in these familiar ancient writings things which ought to inspire in us a deeper sympathy and charity for alien races and religions which have sought and are seeking still the one true God. Her "collection of extracts from the religious scriptures of the pagan world" will doubtless afford interesting reading to the neophyte in the realm of classical literature. It will not, however, enable him to form any just and adequate estimate of the writings from which these choice selections are extracted. DONALD P. RICHARDSON.

CHRISTIANITY AND SOME LIVING RELIGIONS OF THE EAST. *By Sidney Cave.* Charles Scribner's Sons, New York City. Pp. 216. $2.00. In this book the author has given us one of the sanest and most satisfying studies in comparative religion we have yet read. He is sympathetic and eminently fair in his estimate of the non-Christian religions which he considers; but he makes no claim to that kind of impartiality which comes from holding that all religions are equally true. He clearly states his conviction that in Christ we have a revelation which is without parallel in the living religions of the East, a revelation of God which is of universal and eternal significance; and that the aspirations expressed in other religions will in Christ alone find their full and final satisfaction. Christianity meets the human needs to which these religions bear witness. The author emphasizes the fact that by the contraction of the world and the modern missionary movement Christianity is brought into such close contact with the other religions that the problem of its relation to them cannot be evaded, and that the conflict today is not between Christianity and other religions, but between the Christian religion and irreligion. Historical criticism has substantiated the essential Christian claims; but historical criticism will in the end destroy faith in all mythic gods. The legends of other religions will not stand the test of fact. The great danger is that the loss of faith in other religions will, in the absence of an adequate presentation of the claims of Christ, lead to the acceptance of values which ignore the spiritual, and which find in material things the sole realities. We commend this book most heartily.

DONALD P. RICHARDSON.

A History of Christian Missions in China. *By K. S. Latourette, Professor of Missions and Oriental History in Yale University.* The Macmillan Company, New York City. Pp. 930. $5.00. Dr. Latourette has placed the student of missions under a lasting obligation in producing here a full and complete history of the Christian Missionary movement in China from the earliest contact of that country with Christianity down to the year 1928. He has given us a full record of Nestorian, Roman Catholic, Russian Orthodox, and Protestant missions in a volume which is supreme in its field, and which will prove of inestimable value for all who are actively interested or engaged in Christian Missions in China. The author's narrative, moreover, will be found interesting and instructive not only for the student of the missionary movement in China, but also for the one who would be familiar with the cultural and spiritual currents of life in the West which lay back of the modern expansive movement in Christianity. The book gives us also the story of foreign intercourse with China, and the history of the impact of Western civilization and culture upon the people of this ancient race. The writer traces the story of China's development from within, and gives a clear insight into the changes which have taken place in that land since the year 1900, and of the increasing influence of Christian ideas and institutions in the evolution of the China of today.

The average lay reader will find that much of the book is too detailed and technical for easy reading. Some parts of it are analistic and unexciting, but it is a perfect storehouse of information relative to the entire Christian movement in China. It is a marvelous record of Christian faith, and work, and heroism; of difficulties, obstacles, martyrdoms, and achievements. It is at the same time a striking revelation of what it has cost in money and in lives to lay the foundations of the Kingdom of Christ in China.

As an impartial historian Dr. Latourette declares his conviction that the labors of the missionary have been most fortunate for China. The missionary movement has been "the one great agency whose primary function was to bring China into contact with the best in the Occident and to make the expansion of the West a means to the greater welfare of the Chinese people. If, when the Chinese have finally adjusted themselves and their culture to the new age, the revolution through which they shall have passed proves to have been more beneficial than harmful, it will be in no small degree because of the thousands of Christian apostles who counted not their own lives dear that to the Chinese might come more abundant life."

The book contains also an invaluable bibliography, alphabetically arranged, of books and periodicals, and an index which facilitates easy reference. This work needs no commendation: it is the only book of its kind and is thoroughly dependable.

Donald W. Richardson.

RELIGIOUS EDUCATION.

RELIGION THE DYNAMIC OF EDUCATION. *Edited by Walter M. Howlett.* Harper & Brothers, Publishers, New York. Pp. 172. Price $1.50. A group of men and women in and around New York, tremendously interested in the relation of Church and State in education, met for ten Sunday mornings last year to discuss this important problem. The papers read at these meetings form this volume. Of course they vary in value and differ in approach, but they are all worthwhile and emphasize the necessity of religion for character, and suggest some of the directions Religious Education should take.

The first paper by Dr. Weigle, which is especially good, calls attention to the hurtful effect upon the scholars of the fact that our public schools are leaving religion out of a curriculum which professes to provide a complete education. There is a strong negative suggestion as to the unimportance of religion. He suggests several things that schools can do to remedy this.

Dr. Wilbert W. White, President of Biblical Seminary in New York City, in "The Bible and Education", assembles a remarkable collection of quotations from great men, past and present, as to the value of the Bible.

W. TALIAFERRO THOMPSON.

HUMAN NATURE IN CHRISTIAN WORK. *By A. H. McKinney.* W. A. Wilde Co., Boston. Pp. 216. Price $1.50. SOULS IN THE MAKING. *By John G. Mackenzie.* Macmillan Company, New York. Pp. 256. Price $2.25. MORALITY IN THE MAKING. *By Roy E. Whitney.* Macmillan Company, New York. Pp. 164. Price $1.50. DEVELOPING PERSONALITY IN BOYS. *By W. Ryland Boorman.* Macmillan Company, New York. Pp. 241. Price $2.50. It so happened that I read these four books about the same time. They belong together in more than a casual way; they are related in subject.

The best part of the first book is its title. All of us should be interested in and should understand human nature as we try to work with and for people. This Dr. McKinney makes clear in the first two chapters on "The Value of Studying People" and "Why, Where and When Study Human Nature"? But as he goes on to tell us how to study ourselves and others and describes some of the types we meet, his work seems rather shallow and unmindful of present day psychology. The book is easy to read because of its simple style, numerous stories from life, and the delightful way in which the printer has done his work.

Dr. Mackenzie's book is one for which I have been waiting a long time. It is by a man who combines a technical and practical knowledge of the new psychology with a grounding in the old, and adds to

that a rich religious faith and experience. While he is influenced strongly by McDougall, he calls no man master. He is a psychologist, a pastor who has made use of his special knowledge, and a teacher.

He shows what original nature is, making a place for reason, conscience, the self, and religion. He indicates how conflicts arise, different types develop, and describes the main types. He reveals the way in which difficulties and repressions are to be dealt with, and the personality finally integrated through the ideas and power of our Gospel. He would not make a psychiatrist of the minister; he would enable the minister to deal with ordinary disturbances in personality, and to detect abnormalities in their incipiency, so that they might be referred to the specialist before they become acute.

The language is that of our everyday speech, technical terms being reduced to a minimum, so that the book is readily understood. The problems dealt with are so vital, and the illustrations so illuminating, that it is compellingly interesting. Of the many books I have read in this field, this is by far the best for the average minister, and should be read by every man in the pastorate if he has no broad acquaintance with this subject.

Dr. Whitney reduces our knowledge of right and wrong, the conflicts that arise in our life, motivation, and conscience to our desire for the approval of the group; and our success or failure in securing that approval. It is penetrating, suggestive, and makes one ashamed of the way in which mixed motives work in his own life. It is too simple, however, to be a complete interpretation—there is little or no place given reason, no reference to God. Balanced by the book reviewed above, it would be very helpful in diagnosing character and controlling conduct.

Mr. Boorman has actually worked with boys and has read widely in different schools of psychology. He has produced a thoughtful book and a helpful one. His approach to life is somewhat different from that of the other two, as he sees as the driving force in the boy the four objective wishes of W. I. Thomas: recognition, response, new experiences, security; coupled with these in the organization of personality, he studies restless energy, social suggestion, imagination and emotional fixation.

He presents first the organization of personality through the interaction of these forces. Then, what he calls "The Over-Organization of Personality", such as the over-development of one aspect of life, the inflexibility of an individual along certain lines because of too rigid training, etc. This is followed by a discussion of "The Unorganized and Disorganized Personality", for example, the feeble-minded, the hysteric, the problem types. His final chapter is on "The Reorganization of Personality". This comes through the right use of

crises, wise discipline, proper use of reason and suggestion and an improvement of the environment. Splendid case material is introduced all through the book; thought provoking questions are asked at the close of each chapter; and a carefully selected bibliography and an index concludes it.

These last three books show how earnestly men are trying to fathom these personalities of ours, to discover why we do certain things that are hurtful and wrong, and how we may develop selves that are unified, happy, achieving. They go well together, as they are from different viewpoints. MacKenzie's book, to my mind, is the standard by which the psychology of the others should be measured.

W. TALIAFERRO THOMPSON.

CHILD LIFE AND RELIGIOUS GROWTH. *By Edna M. Bonser.* Abingdon Press, New York. Pp. 380. BUILDING A CHRISTIAN CHARACTER. *By Blanche Carrier and Amy Clowes.* Doubleday, Doran & Co., Inc., Garden City, N. Y. Pp. 252. Price $2.00.

The first book is a Daily Vacation Bible School second year Primary course in the Abingdon Series. Like "The Golden Rule City", a former book by the same author, it is based on activity. The children build a playhouse together, and through their experiences in construction, their play, their questioning, and observation of nature and life—all of which are combined in each lesson—an effort is made to apply to the solution of their moral problems the ethical principles of Jesus.

There are three parts in the book: The Introduction, which sets forth the underlying educational theory and the general plan of the course; twenty-five lessons fully worked out; and a number of excellent stories bearing on the lessons. In the hands of a skillful teacher this book would be helpful and interesting to seven and eight-year-olds.

The second book, containing material covering twenty-five lessons for both pupils and teacher, grew out of work in the Week Day Schools in Dayton, and is for boys and girls ten or eleven. Miss Carrier, the chief author, wrote also "The Kingdom of Love", which has been successfully used with children slightly older.

The authors, with the aid of other teachers, found out the most common character problems of ten-year-olds to be those of: honesty, truthfulness, trustworthiness, obedience, self-control, and love for others. Through stories from the Bible and other sources (new and well written)—particularly through the story of Valmar which runs through the course, and is like a modern boy's Pilgrim's Progress (it is fine)—these traits are illustrated and a basis provided for the discussion of their value and meaning. It is really a co-operative search for the best those of this age can know about God, the noblest way of living,

and about how to pray. The motivation for this finest life is the life and love of Christ. Provision is made for note book, memory, and home work. I like it. W. TALIAFERRO THOMPSON.

THE RELIGIOUS DIFFICULTIES OF YOUTH. *By Rev. A. D. Belden.* Cokesbury Press, Nashville, Tenn. 1929. Pp. 213. $1.50. The book is divided into two sections. In the first part the author grapples thoughtfully, frankly, vitally with twelve problems perplexing to youth, such as: Nature and God, The Trinity, Suffering, Sin, Sex, The Church, Immortality. The second section contains twelve addresses of an inspirational nature on themes of interest to young people. He is conservative in his viewpoint, yet thoroughly modern in his approach. He is optimistic both as to youth and the future of the religion of Christ. The heart of his message is the supremacy of a suffering, risen Christ. The style is clear, and there are many apt quotations and illustrations from a wide acquaintance with books and with life. It is a good volume to put into the hands of a young person who is willing to think; or to turn to for guidance as one prepares to speak to this needy group. W. TALIAFERRO THOMPSON.

HOMILETICS.

PENTECOST—A RENEWAL OF POWER. *By Rev. B. H. Bruner.* Doubleday, Doran & Co., Garden City, N. Y. $1.50. Pp. 162. In the observance of the nineteenth hundred anniversary of Pentecost, this book will be found most helpful. The titles of its nine chapters would all furnish themes for great sermons—perhaps greater than the book itself. Rich in apt illustration and abounding in valuable quotations, the study of Mr. Bruner will encourage any minister in his own examination of Pentecost and in bringing its background and unity and power to his own congregation in a fresh and vital way.

DWIGHT M. CHALMERS.

"THE HERO IN THY SOUL," being "AN ATTEMPT TO FACE LIFE GALLANTLY." *By A. J. Gossip.* Charles Scribner's Sons, New York City. $2.50. Pp. 266. This book is as fascinating as the intriguing title suggests. A new star has arisen in the British firmament, and already Dr. Gossip is ranked as one of the greatest of Scotch preachers. His volumes of sermons are receiving highly favorable criticisms in Europe and America. The nineteen sermons which make up the volume are all interesting, combining originality of thought with a remarkable facility of expression. In richness of imagery and wealth of illustration, the author almost equals Boreham, and combines much solid meat with these other qualities. One feels that they are preached from a heart which has experienced the truths proclaimed, and the messages

are comforting, as well as stimulating and challenging. They will stimulate the seeker after homiletic material to do his own thinking and sermonizing, without making him feel guilty of plagiarizing.

J. A. MacLean, Jr.

The Portion for the Children. *By Frank J. Scribner.* The Macmillan Company, New York City. Pp. 182. $1.00. This volume contains "a pastor's talks with the children of his congregation". I have read a number of them, but not all of the fifty-two, and have found them entertaining and wholesome. "The Hickory Nuts"; "The Toboggan"; "The Spider and the Hornet"; these and similar titles indicate the sprightliness of the talks. Dunbar H. Ogden.

Princes of the Christian Pulpit and Pastorate. Second Series. *By Harry C. Howard.* The Cokesbury Press, Nashville, Tenn. Pp. 448. $2.50. This book consists of twelve discriminating essays upon the following Church leaders: Bernard of Clairvaux, Martin Luther, Richard Baxter, Thomas Chalmers, John Henry Newman, Henry Ward Beecher, Henry Parry Liddon, Robert William Dale, Hugh Price Hughes, Charles Betts Galloway, Francis Paget, James Monroe Buckley. All of the essays are not only arresting and interesting, but also contain on practically every page suggestions of great value to a minister in his homiletical and pastoral work. It must be confessed that it was a little more difficult for the author to maintain in the last four essays the same high standards which he had set in discussing such great "Princes" as the first eight. Upon reading the book, I immediately had a great desire to see the first series. The two should make a most helpful addition to the library of any one, but especially to a minister of the Gospel. B. R. Lacy, Jr.

THE CHRISTIAN LIFE.

A Wanderer's Way. *By Charles E. Raven, D. D.* Henry Holt & Co. Pp. 220. $1.75. A charmingly intimate spiritual autobiography. What one has learned to think of the Christ the author considers the subject of most vital interest to the world of men. He recounts the struggles of a reserved and questioning nature during school and university days. The frankness of his comments and confessions is engaging. He came to feel that if Jesus were living and divine his influence would naturally act in the way described in the Acts and Epistles. The divinity of Christ and man's spiritual rebirth in him seem to him to hang together. On the other hand, so blessed an influence over human experience and history could hardly have come from a source of personality less than divine. Later the faith toward

which he was struggling was confirmed by incidental participation in city mission work, and the joy of service and contact with humanity in the raw there led to a sense of a call to the ministry. Most interesting of all is the author's account of a mystic and life-giving experience of Christ as a real and potent presence in his own life. Dr. Craven's life work has been in intellectual circles. His viewpoint is scholarly, liberal, modernistic. But he seems profoundly sincere and he gives a ringing testimony to the reality and power of the divine Christ. The book is interesting and well worth while.

G. F. Bell.

Fiery Grains: Thoughts and Sayings for Some Occasions Put Together. *By H. R. L. Shepherd and H. P. Marshall.* Longmans, Green & Co., New York City. Pp. 282. $1.50. Those who know "Dick" Shepherd, beloved Britisher, formerly rector of St. Martin's in the Fields, will be interested in any book to which he puts his hands. He and his collaborator have gathered here an unusual anthology, "some of the things in old and modern literature that seem to us what we need in those moments when we are baffled, disappointed, or red hot on the scent of what are known as eternal values". The selections are unusually fresh and apt, and do not cloy one's taste. Some of the special occasions for which there are "fiery grains" are on getting up in the morning, on the things that matter, on falling in love, on being too critical, on fearing death. Whoever reads will find great delight in this book.

Ernest Trice Thompson.

The Life of Prayer. *By Baron Friedrich von Hügel.* E. P. Dutton & Co., New York. Pp. 63. $1.00. Baron von Hügel was one of the greatest Roman Catholic theologians of recent years. In the two addresses published in this little book he presents the seven facts and doctrines concerning God, and the seven facts and truths concerning the soul, which he considers of the greatest importance in the life of prayer. Those who are earnestly seeking to know the conditions and attitudes most favorable to prayer will find help in these pages.

Quiet Talks on How to Pray. *By S. D. Gordon.* Fleming H. Revell Company, New York. Pp. 192. $1.25. Those who have read any of Dr. Gordon's books, or have heard him speak, are familiar with his style and his manner of approach to a subject. This latest volume, the eighteenth in the Quiet Talk series, is in an eminent degree characteristic of the author. The theme is a congenial one and lends itself to his simple, intimate, devotional treatment.

Joseph Dunglinson.

"A PREFACE TO MORALS." *By Walter Lippmann.* The Macmillan Company, New York. Pp. 348. Price $2.50. Mr. Lippmann assumes that revealed religion is done for. Traditional Christianity has been "dissolved by the acids of modernity". Scientific knowledge has abolished the old faiths, and liberalism has signally failed to offer a tenable substitute. In the controversy between fundamentalism and modernism the author thinks that the fundamentalist has got the better of the fray. He pronounces Dr. Machen's "Christianity and Liberalism" "the best popular argument produced by either side". Nevertheless, traditional Christianity has lost its hold on the modern mind, and the attempt of such a liberal as Dr. Fosdick to preserve the "abiding message" of the Bible, while rejecting the Bible's "outgrown categories", seems to the author ingenious but unconvincing.

This reference to the controversy between conservative and liberal Christians is quite incidental, but it may be interesting to some readers to note the impression made upon such an agnostic as Lippmann by the writings of liberal theologians. "Churchmen, like Dr. Fosdick," says the author, "reject revelation. They reject the authority of any church to speak directly for God. They reject the literal inspiration of the Bible. They reject altogether many parts of the Bible as not only uninspired, but false and misleading. * * * The Bible becomes no more than a revered collection of hypotheses which each man may reject or accept in the light of his own knowledge." This by the way.

The book is divided into three parts. The first division is devoted to propping up the author's assumption that the modern world neither does nor can believe in God. Convincing himself that we have no divine revelation, he then essays the difficult task of finding a basis for morals.

In Part II he discusses what he calls "The Foundations of Humanism". Among the ruins of ancient philosophies and in the wilderness of modern psychology he gathers fragments of which he constructs his moral ideal for human life. The problem of morality seems for him to be equivalent to the question, How can human beings be happy? What are we to do with our desires? Shall we give them free rein? That, of course, will land us in distress and plunge society into chaos. Shall we then repress them? The new psychology has taught us how disastrous that must be. What then? The only hope is to outgrow our desires, to achieve "maturity", which manifests itself in "disinterestedness". Having attained this state of being, we may observe the drama of existence with a tolerable degree of endurance if not satisfaction, and deport ourselves as decent members of society. This achievement the author calls "high religion", or "the religion of the spirit".

Recognizing the difficulty of attaining even so inert and colorless

a morality, the author devotes the last division of his book to a rather tentative argument to the effect that the complex organization of modern business and modern government and the modern freedom in sexual affairs all tend to promote that disinterestedness which is "high religion".

Despite its polished eloquence and show of erudition, the book was to this reviewer a weary waste of words abounding in biased opinions, devoid of any real acquaintance with revealed religion, and quite barren of fruitful teaching. The whole work illustrates the utter hopelessness of the search for life's moral meaning, except the seeker's eyes have seen the Light of the World. HENRY WADE DUBOSE.

"MORAL ADVENTURE." *By B. H. Streeter.* The Macmillan Company, New York. Pp. 129. Price $1.25. Canon Streeter, whose "Reality" has so highly established his prestige as a profound thinker in the realm of religion, particularly as related to scientific thought, addresses himself in the present volume to the question of a reasonable basis for morals. Recognizing the present disposition to regard authority lightly, and to refer all questions of conduct to the test of experiment, the author undertakes to show with great clarity and impressiveness that the ethical teaching of Jesus Christ is vindicated by this test. The Christian ideal is held aloft, and its beauty and grandeur contrasted with inferior moral ideals of current thinking. The book consists of three essays, entitled "In Search of Morality", "Code and Experiment", and "The Ethics of Sex". The last is the longest, constituting about half the book. Canon Streeter is stimulating, refreshing, and convincing. HENRY WADE DUBOSE.

UNION SEMINARY REVIEW

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